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The love of Christ overmasters us, the conclusion at which we have arrived being this, that One having died for all, his death was their death, and that he died for all in order that the living may no longer live to themselves, but to him who died for them and rose again.—2 Corinthians 5. 14, 15 (Weymouth).

RELIGIOUS THOUGHT AND ACTIVITY.

Some one has said: "Today we are born in a hospital, married in a hotel, and buried from an undertaker's parlor: **the home** has departed."

Attendance at the various Y. M. C. A. buildings in New York City reached a total of more than 7,000,000 during 1925, according to a recent report on the year's activities. Lodging was provided for 2233 men, and 15,230 used the gymnasium facilities. The enrolment in summer camps was 6120, and Bible class attendance totalled nearly 90,000.

A copy of **"Progress in Race Relations,"** the annual report of the interracial movement in the South, will be sent on request to any person interested, according to an announcement from the headquarters of the Commission on Interracial Coöperation, 409 Palmer Bldg., Atlanta, Ga. The Commission is anxious that every person desirous of knowing more about the movement shall have the report, and invites all such to write for it, together with additional pamphlets on the subject.

During last October semi-annual conference of the Mormon church held in Salt Lake City a call was sounded by President Heber J. Grant for **1000 volunteers** to go on a mission for the Mormon church for six months, entirely at their own expense.

Almost as soon as the call was given men and women throughout the Mormon area began to volunteer. At the lowest possible estimate the mission will cost each of the missionaries $1000 in cold cash, besides the six months' absence on the mission field.

union and modify the spirit which caused the separation. Friends' meetings as such never sanctioned war, or entered it. As individuals, many Quakers enlisted and served. But both Orthodox and Hicksite entered into war relief, and in proportion to numbers and wealth did more and were earlier in fields than any other religious body in America. The record made by Quakers will easily bear this high praise. Orthodox and Hicksites joined, and today share the remarkable credit.

Coöperation in service did for Quaker unity what worship in distinct meetings for nearly a century could not do.

Those in position to know say that Orthodox Friends have not changed their theological views, nor have Hicksites become Fundamentalists, but both have come to see the futility of separation, the waste of duplicate meetings, and the unimportance of some of the things over which earlier generations separated. Hence common sense and a world need are driving Quakers together.

A second reason is said to have a considerable influence. It is more or less a selfish one. As some well informed people do not know, Quakers have been the first to put forward many reforms which others have taken up, carried through, and gained the credit for doing. A divided Quakerism saw the vision first and proclaimed it, but lost the credit because others did the hard work of putting candlesticks under the lights. Now Quakers are saying to each other it is time to unite, to propose further reforms, put them into effect, and gain credit for achievements.

BY WAY OF SUGGESTION.

I have just completed an interesting experiment in the conduct of **mission study classes on the circuit plan.** The course has taken six weeks, and I served five churches. Each successive Monday night I was at Ottawa, Tuesday night at Peoria, Wednesday night at Galesburg, Thursday night at Elgin, and Friday night at Rockford, all in Illinois.

We used as a basis Mrs. Montgomery's book, "Prayer and Missions." The attendance was good, and the interest sustained and cumulative.—Rev. George A. Huntley.

It is known that two generations ago Roman Catholics in Connecticut and Episcopalians throughout New York and Pennsylvania looked forward to parishes having great buildings and large communicant lists. At present both are convinced that **smaller churches** are more effective, both in money and people. Roman Catholics in Connecticut have put forward the advantages of small parishes, with smaller edifices than formerly, of course with more of them to accommodate given numbers of people.

At a Chicago church on a recent Sunday evening eight persons, strangers, who were received into active membership, being asked what had aroused their interest in religious matters, all gave the same answer, **the radio.**

At another Chicago church two young men who had come seventy miles to attend service, were received into membership.

It is claimed that scores of persons are being added to the membership rolls of the churches through having their interest in religion quickened by listening to services which are broadcast by radio.

A writer in an exchange "was almost surprised by a congregation quietly rising after the announcement of the number of a hymn had been made, and forthwith engaging in praise. One began to ask **why, after all, should the first verse be played over?** To sing a hymn is an act of worship. A congregation is in the presence of God. If we were adoring an earthly king it would seem strange to sit in his presence until a preliminary tune had been played. The procedure in this particular church struck one, on thinking it over, as perhaps the right and natural procedure."

We rather doubt it, unless there is a strong, well trained choir that can carry the tune from the start.

Plans for **a course in Congregationalism** in the form of biographical studies are being formulated for Young People's Camps in North Dakota next summer. There will be five periods of instruction, and the teacher will be limited to a choice of five characters, the story of whose lives will give a comprehensive idea of the origin, growth, and achievements of the Congregational fellowship.

The list of five leaders suggested for this purpose by the committee, with the particular phase that each represents, is as follows:

John Robinson (Beginnings).

Thomas Hooker (Impress on civil and political institutions).

Jonathan Edwards (Intellectual power and spiritual awakening).

Horace Bushnell (The church and its youth).

Cyrus Hamlin (The missionary enterprise).

Consecrating a New Home.

The consecration of a home in Newton Highlands, Mass., by Prof. and Mrs. H. Augustine Smith, was a late event, reported in the "Congregationalist."

Prof. Smith has a national reputation as the head of the Fine Arts Department in the School of Religious Education, Boston University. He is the well known author of impressive pageants, a hymn book of modern values, as well as other important writing on youth training.

The occasion of setting up a household in a new residence suggested to his cultured and religious sense a dedication to the high purposes of home life. In place of an ordinary house warming of ancient and sometimes unhappy memory, an altar was reared. His minister, Dr. S. H. Woodrow, invoked the house-blessing. A torch applied to the fuel on the hearth gave reality and symbolism to the ceremony. Prof. Smith spoke impressively to his fifty guests:

"Homes should be dedicated as churches and other institutions are. They are the foundation of life and government. In the home lies the power that can limit the evils of divorce and unhappy marriages. The three ideals of the home are love, warmth, and beauty."

The last was revealed in figure in the unveiling of pictures: Tarrant's "All Things Bright and Beautiful"; Millais' "The Boyhood of Sir Walter Raleigh," and Moran's "Lake O'Hara."

AN EXAMPLE OF CHURCH COURTESY.

After the death of Dr. Russell H. Conwell, the Grace Baptist Temple, Philadelphia, thus left pastorless and casting about for a successor, turned toward Dr. Frederick E. Taylor, pastor of the First Baptist Church of Indianapolis. But the method of its procedure led to a correspondence between these two great churches which exemplifies to an unusual degree the courtesy churches owe to one another.

THE LETTERS.

To The First Baptist Church,
Indianapolis.

Christian Greeting:

The custom among Baptist churches has been and is that when a church becomes pastorless the pulpit committee is free to look about and lay hands on the man most desirable to fill the vacancy, without regard to the church that might thus be robbed of a loved pastor.

The Baptist Temple has been facing an inevitable change in its pastorate for some months. The long continued illness of Dr. Conwell boded only one ultimate issue. During these months the committee of the church has been weighing the possibilities of men to fill its pastorate when it should become vacant.

The name of your pastor, Dr. Taylor, was suggested almost immediately. His prominence in the Northern Baptist Convention, his ability as a preacher, his faithful pastoral ability, his evangelistic spirit, his organizing power, his missionary zeal, his appeal to young people, all were known and appreciated by many of the members, and were pressed before the committee. But always there was present in the minds of those who coveted him as successor to Dr. Conwell the church of which he was pastor and the claims that his long years of service in Indianapolis gave to that church and community. It was not, then, until we discovered that a change was contemplated in your work, that the old church home must be sold and a new location sought, and that your pastor was undecided as to whether he would be happy under the changed conditions, that we made any definite approach to him.

The Resurrection in Romans.

Proof of Christ's deity, 1. 4.
Pledge of our justification, 9. 24, 25.
Pattern of our new life, 6. 4, 5, 9.
Power for reproducing that life, 7. 4.
Guarantee of our resurrection, 8. 11.
Foundation for our restfulness, 8. 34.
Object of our unswerving faith, 10. 9.
—Bishop Harrington C. Lees.

It seemed to us that God was providentially opening the way for Dr. Taylor and for us. The church by unanimous vote on last Thursday night voiced this as their conviction.

And now we are sending to your pastor, Rev. Frederick E. Taylor, D. D., a unanimous call to become the successor of Rev. Russell H. Conwell, D. D., as pastor of the Grace Baptist Church in Philadelphia.

While the thought of losing your pastor will bring its sorrow and sacrifice, at the same time may we appeal for a recognition and consideration of the great need of our church at this crisis?

With sincerest fraternal and best wishes,

(Signed) Harry C. Elliot,
Church clerk.

To The Baptist Temple,
Philadelphia.
Greetings:

In reply to your courteous and considerate letter advising our church of your most complimentary call to our beloved pastor, Dr. Frederick E. Taylor, we herewith extend Christian greetings to your church and congregation, and wish to express to you as best we can our love and devotion to Dr. and Mrs. Taylor, who have now ministered to us for nearly twenty years. They have woven their lives into our lives and hearts, and into the life of Indianapolis, in a way which would make their release from Indianapolis exceedingly regrettable, especially now when our church is facing problems which need, more than ever, wise and efficient leadership.

Our church, however, and I trust, our community, understands that Dr. Taylor will make this decision without personal feeling, but wholly upon the opportunity for service. We cannot help but feel that his laudable record with us, and his knowledge of our church and community life, offer some inducement for an ever-increasing service here compared with opportunities in even a larger church and a larger community, such as you represent.

As true disciples of a leader who has followed carefully the way the Master leads we will endeavor to assist and not hinder the guidance in this situation which so seriously affects Dr. Taylor, your church and our own: and whatever decision is made, we will trust that the work of both your church and our own may continuously be blest in their leadership in the days to come, as they have been in the past.

Fraternally and sincerely,
(Signed) Robert Mac Gregor,
Church clerk.

OTHER LANDS.

The son of the sheik of the greatest tribe in Iraq has entered the **American University of Beirut,** bringing with him the following letter of introduction:

"The bearer is the son of Sheik Ajeil Bey El Yawer. We are sure that you will give this boy your special care, so that others of his type will be encouraged to seek education in the 'Oriental Queen.' His presence in the university will be of value not only to the institution, but to our country, which is poor in education and in sound characters."

In Manchester, England, there is a living memorial to the work accomplished by God through his servants, Messrs. Sankey and Moody, during their visits in 1874 and 1883, in the **Manchester Sacred Song Association.**

This choir has now been in existence fifty-one years, and is still continuing its work of taking the gospel message in song to the patients in different hospitals. It is still undenominational, members being drawn from the different churches and chapels.

The bishop of London, Dr. Ingram, will complete, on April 30 next, 25 years' work as bishop of London. He has arranged to call all the clergy to meet him in St. Paul's Cathedral on that day, and to deliver a charge to them, making arrangements to meet the laity at a later date.

He has accepted a unanimous invitation from the American bishops to give addresses to students in eight American Universities in October next. He proposes to spend his summer holiday in Canada, in order to help on the emigration scheme upon which he has set his heart so much. After he has given his addresses in America, he is anxious to inspect missionary work on the other side of the world in which he is greatly interested, and proposes to return to England by way of Korea, Japan, Singapore, and Colombo.

Boys of the Near East Relief Orphanage at Nazareth harvesting grain in the Orphanage field.

In Nazareth Fields.

MRS. HENRY H. MEYER.

When I visited the Near East Relief orphanage in Nazareth, and was leaving, I said to the boy who was my guide:

"You have told me many things about Nazareth, and about the boys of the orphanage, but you have not told me anything about yourself. What are you going to do, Garabed, when you become a man?"

The boy lifted his fine dark eyes to mine and said modestly, but with conviction:

"With the Lord's help I am going to be a preacher."

The Nazareth orphanage is on a hill above the town. The farm which the Near East Relief found for sale, and was glad to purchase, consists of 65 acres. From the house one may look out across the Valley of Esdraelon to Mt. Carmel, and it was interesting to me to see how familiar the boys were with the events in Bible history which had taken place there.

In a letter just received from Garabed he says:

"We are grateful to Americans because when we were persecuted by Turk, Americans like angel helped us and saved us. We have lost our father, mother, sister, brother, and all our relatives, but we are happy because Americans for the sake of Jesus Christ are caring us like our father and mother.

"Our school is situated on one hill of Nazareth. Our orphanage is surrounded with field and with fir trees.

"In our orphanage there are 139 boys, three teachers, one director with his wife and children, one tailor and one cook, and one woman to look after the store. Of the 139 boys, 37 are going to trades, some of them are going to blacksmith, and there is a boy he is going to the watchmaker. The rest of the boys are going to the school. The air of our orphanage is clean, therefore all the boys are healthy.

"We are trying to be good men and to help other as Americans helped us. I send my letter with kindest regards.

Sincerely yours,

(Signed) Garabed Mardirosian."

TIMELY PRONOUNCEMENTS.

The Voice of God.

I sometimes read articles and hear men speak about Christianity and its prospects as if the question were, Is Christianity going to survive? And I wonder whether

such persons have lost the sense of humor or the sense of history, or both. The Christianity of the Lord Jesus Christ was a fire which he came to kindle. You and I are not like a group of men upon a lonely moor, kneeling down to prevent a little spot of fire being blown out by the great winds of the world, although to listen to some people you would think we were. The Christian church is not nervously engaged in trying to prevent the extinction of Christianity from the universe. Christianity is in far wiser hands than ours, as it has always been. What the church has to do is to keep in touch with the fire. The fire would always clearly burn: the question is whether it will burn in our lives, whether it has got material to use in our devotion and thought and perseverance that will enable God to do the work of lighting and warming our age. Today the world is loud with voices speaking against God, denouncing Christianity. We don't need to be upset about that: that has always been the case. The world is full of people talking about God, discussing religion in various aspects, and we forget that Christianity will never survive by listening to people talking about God. Christianity begins and continues and thrives as we hear God speaking to us. The great weakness of our service today is that we are not giving enough time to hear the voice of God. We are making our worship too much of a lecture or a concert, and we are failing to do as our forefathers did, with all their defects. Our fathers knew that worship meant to be still and know that God is God, to hear the voice of God speaking, and that is at the heart of the Christian service.—Dr. James Moffatt.

The Swing of the Pendulum.

In religious thought and activity we sway with the pendulum,—extreme left and right. So desperately afraid are we to have the hateful epithet of trimmer or fence-straddler hurled at us, we have never considered the possibility of whether there is a decent, honest position called the golden mean.

A time there was when other-worldliness was to the front in our sermons and thoughts. Our hymns of praise spoke of life being a desert drear, and getting into heaven, to get walking on the streets of gold. Oh yes, real gold they were: for, Christians though we were, gold still had its attraction! The social aspects of the gospel were almost disregarded.

Then the pendulum swung back and back and back, and cocksure young students like myself thought we had discovered the kingdom of God, and with our clever epigrams we went forth to put heaven into men rather than men into heaven. What a deluge of books since Peabody's on social questions! The mystical and the other world were wiped out in our great new love of reforming society. Eschatology, immortality and creeds,—poof! What were they compared with semi-political programs for the cure of society's bleeding wounds? The Sermon on the Mount, not the Mystic of Olivet nor the Saviour on Calvary, was our all in all. Thus we swung. Brethren, the effective working out of the former depends on the spiritual urge from the latter.

Jowett says: "Blot out the first eleven chapters of the Romans, and begin with the twelfth, begin with what you call the practical,—what then? The practical will become the impracticable. You cannot expunge the theology and retain the morality. You cannot make the starting point of the Epistle of Galatians the end of chapter 5, the culture of the fruits, and ignore the previous chapters, which contain the root."

The church is a house of prayer, reverence and worship, not a glorified Rotary Club or a Y. M. C. A.

We suddenly awake to the fact that (say) our young men are not attending church; then the pendulum swings. "At all costs, we must win them back!" At all costs? Then we begin our clubs, and water down the Christian appeal lest they might be scared away. A minister has to be that strange specimen of the theological gymnasium, a good mixer.—Rev. Wesley Megaw.

CURRENT THOUGHT.

The Negro is entitled to make, under God, the best of himself of which he is capable, and no prejudice, contempt or injustice on the part of the white man should hinder or handicap him. He should

have every opportunity and every assistance from his stronger brother to work out his salvation individually and racially.—Bishop F. F. Reese.

Experience confirmed me in my conviction that to make random experimental changes in an **order of worship** is no guaranty of a better service. Any and every form of service is capable of substantial improvement without omitting, adding, or rearranging particular items, if only a more scrupulous attention is paid to the material which is to be used. Alterations in the plan of service are superficial remedies for ills which usually are more deep-seated.—Dr. Willard L. Sperry.

Another year's experience with the lowering of our standards, the breakdown of our doctrinal tests of membership, the lifting of the ban on dancing, etc., which was to bring the young folks into the church in greater numbers, together with our modernized theology, are showing their effects. A year ago the increase of members in the United States was 23,822, this year it is 16,764. In the foreign field the increase for the past year was 8495, the preceding year it was 27,628. The total increase for our worldwide branch of **Methodism** for last year was 25,259, the preceding year it was 51,450, and the year before that the increase was 85,386. So say the official figures. And they are beating the bush for members! —"The Methodist."

The church is not the preacher's business any more than the government, or the public schools, or the health department. It is everybody's business. It is a gathering together of men and women to stand for good things in the community and by their mutual help to work more effectively together than they could work apart. As a clergyman I call on the good citizen who remains outside the church, and I say, "I need you. We're working with an institution called a church, which is nothing more nor less than an organized ideal. Because of its influence your home is safer, your business is more successful, your children have a better education and a better chance. I don't own it. Come on with me and help to make it better!"—Dr. William E. Barton.

The church falls short of her function when she tries to compete with **amusement enterprises.** The spirit of profit and commercial advantage enables the amusement enterprise to do what the church cannot do. The field of the church is big enough without indulging in circus stunts to secure recruits. The early church met in the upper room, a place of prayer and power, and the invitation was given by the apostles, "Come and see him of whom it was prophesied!" Too often the church of today puts the emphasis not on the upper room, but the supper room; not on prayer, but pleasure; not on consecration, but recreation. What this old world needs is not a further incentive to seek pleasure, but a genuine revival which will furnish new motives to holy living.—Rev. Fred A. McDonald.

Dr John F. Carson, who has been pastor of Central Presbyterian church, Brooklyn, for forty years, said in his anniversary sermon:

"Our doctrinal position has not been affected by any of the fugitive opinions which during these forty years have had transitory prominence in public thought, speculations which one decade emphasized and the next forgot. We decline to accept the intimation, sometimes made with courtesy, sometimes expressed with vigor, and always indicating a condescension as if one had failed to keep abreast of the times and had become moribund. I have given careful thought to the theories propounded, and studied them in the light of Biblical research and in the light of the conclusions of masters of religious thinking,—men whose intellectual force, philosophical acumen and theological knowledge could not be gainsaid, —and as a result of that study I have become even more confirmed in my belief in the evangelical faith."

"Is the world round?" a schoolma'am asked the little boy.

"No'm."

"It isn't, eh? Is it flat then?"

"No'm."

"Are you crazy, child? If the world isn't round and isn't flat, what is it?"

"Pop says it's crooked."

The so-called "heathen at home" could hear if they would. The heathen abroad would hear if they could.

An old man carried his sick son fifteen miles to our hospital, only to be told that it was **closed for lack of a physician.** Looking up at its two storied brick walls, he said:

"Can such a building be of any use if there is no physician?"

The nurse who heard it felt like weeping. Pray that we may soon have a physician, if it be God's will!—From Chong Ju, Korea.

A highly educated Brahmin gentleman, a friend of our faith, came to us with a proposal that he would lend us a lantern, provide slides on the life of Christ and accompany us to operate the lantern himself, if we would describe the pictures where caste people could hear. We took his offer, and had some happy experiences with intently interested audiences. The picture of Christ on the cross accompanied by the singing of a Telugu hymn, "Behold, the Christ," always stirred the people.

On one such occasion a burly Mohammedan came through the crowd and threw himself at my feet, his face pressed against my dusty canvas shoes. I raised him to explain that he must worship only Jesus, but at the sound of that name down he went again. We talked to him, and found him to be a constable of Nellore. He followed us about for several days. He made no remarks, asked no questions, seemed to wish no conversation, simply looked and listened. Finally he went away. Will he come back? Did he find Christ in us whom he scrutinized so closely? One can meet a critic, or answer questions, but who is equal to the hungry gaze of one who longs in silence for a vision of the Saviour?—American Baptist Telugu Mission report.

"Getting acquainted" requires living in the villages, sitting with the people at their funerals and listening to their wailing, going to the fields with the women when they sow and when they reap, sitting around the fires at night and listening to their native parables and customs, helping prepare their food and eat whenever it is offered to you, whether it is served with grasshoppers or rat soup,—either is considered a delicacy.

"The poor ye have always with you." There is no end of begging, and the more generous a person is, the more begging you must expect. These people seem to think begging the most important thing in life. The work here is new, and we are praying that God will soon send a thirst that will cause the people to beg for the water of life.

When Miss Doering and I are living in the villages we usually have several services in the evening. Great crowds come to hear Miss Doering's guitar, and see the big S. S. picture rolls, and the greatest wonder of all, —white people who speak Kipende. While they seem to be listening, they are really wondering if Miss Doering is my mother, etc. To them the gospel is new, given in new phraseology and in new sounds of their own language.

Medical work is on trial. Big ulcers have healed, and therefore we may be trusted with sores, but fevers, pneumonia, etc., must be treated by means of witchcraft. They seldom trust us with baby diseases. Pray that the gospel light may soon shine into these darkened hearts!—Miss Erma M. Birky, Congo Inland Mission.

Seven of the 26 missions of the Presbyterian church are in **Latin America.** There 181 missionaries are at work. Their work has been marked both by trials and by triumphs. I have seen men who bear about in their bodies the marks of the Lord Jesus. I have talked with men who have witnessed the martyrdom of disciples who have given their lives for the sake of their faith as truly as the early apostles of our church. Such sacrifices have brought sure rewards.

It is a surprise to many of our church members in this country to know that the **Brazilian Presbyterian church,** including both its branches, is second in membership only to the Presbyterian churches in China and Chosen. The reports for 1923 stated that there were over 30,000 Brazilian Presbyterians in their communion. The Brazil church is truly a self-governing, self-supporting and self-propagating church. Last year the Presbyterian church in the United States of America gave to the work of the Brazilian church approximately $10,000. For the support of the 57 Presbyterian missionaries in Brazil the American Presbyterian church gave approximately $60,000.

The Brazilian Presbyterian church in its two branches has 86 ordained ministers, practically all of whom are self-supporting. Against the gifts of our church of $10,000 and $60,000, respectively, it gave the equivalent of $240,000. Mackenzie College, at Sao Paulo, founded by Presbyterian missionaries and led by them, is now entirely self-supporting as far as the mission or Presbyterian Board are concerned. It has an enrolment of 1500 students. Its engineering schools have been recognized by the government of Brazil, and it has won an established place in the life and educational realm of Brazil. —Rev. W. Reginald Wheeler.

A Cure for Christianity.

I was talking once to a Japanese gentleman, a man of good education, who could speak English fluently, and he was telling me how he had become a Christian.

"What about your parents?" I asked; "did they also become Christians?"

"Oh, no!" he said. "My father was of the old-fashioned Japanese who had lived in the days when no Japanese gentleman ever went into the street without putting on his two swords; and in those days Christianity was spoken of as a wicked teaching which would destroy the freedom of the country. So when I became a Christian he was angry, and used every argument he could think of to make me give up my faith. But I had become a Christian from serious conviction, and I was not in the least influenced by his arguments. Then my father, in despair, sent for the Buddhist priest of the neighboring temple. The priest began suggesting different arguments against Christianity, but my father sadly told him that he had tried them all. 'There is only one certain cure for Christianity,' said the priest, 'but it costs a great deal of money.' 'I don't mind spending some money,' said my father, 'if only I can make my son give up this pernicious teaching. What is the one certain cure?' 'Send him to a Christian country!' said the priest. 'Send him to England or America! There he will be quickly cured.' And that was a wise old priest," continued my friend.

"Did your father send you?" I asked.

"Yes, I was sent,—sent to see the wickedness of professing Christians. It was a dangerous time for a young convert, and I will allow to you that my faith grew cold. But God helped me, and in spite of many terrible surprises at what I saw, I came back a Christian."

Self-Assertion of India's Despised.

When the same issue of the daily papers contains the news of Indian Muslim women asserting their right to attend a public meeting of Muslims, and the news of thousands of non-Brahmins having traveled hundreds of miles to hold a congress of their own, it is manifest that India is rousing herself from her immemorial slumber.

It was at that great Muslim center of Aligarh that the Bombay Muslim lady Atiya Begum and a number of others found themselves excluded from the All-India Muslim Educational Conference. On being confronted with upturned chairs and screens removed from the purdah section, the ladies protested so effectively that Atiya Begum was invited to voice her womanly protest from the platform itself.

This was a fitting close to an incident that took place on the same day that the first Indian woman president of the Indian Congress was giving her presidential address at Cawnpore.

Similar progress is to be noted in the assembling of an All-India Non-Brahmins' Congress at Amraoti, and though we cannot agree with some things said at this congress we think its protest against Brahmin domination in the past is historic in importance. Witness the concluding noble words of the presidential utterance:

"Work, unremitting and continuous work, that is what is wanted. And it will be our proud privilege ere long to witness a new India, an India which rises phœnix-like from the ashes of old superstitions, agelong tyrannies and ancient monopolies, an India whose children will be linked to each other in bonds of fraternal love and sympathy, whose citizens will be proud of their country and of their status as Indians, whose ancient glories will shine all the more radiantly for being purged of all the dross that the oppression of centuries had accumulated."

If the non-Brahmins will face the future in the spirit here expressed, and will lay low the grim specter of communalism that is haunting India like a dreaded ghost, they will show themselves worthy of the noble

place that has been carved out for them in India by the British government, and in particular by the much maligned Reform Scheme.—"Dnyanodaya."

Here and There.

In the last report of the M. E. Board of Foreign Missions we note that in the Foochow conference, China, they maintain a **Construction Bureau,** under which trained builders are employed in carrying on its building program.

Music clubs for boys and for girls are maintained in some places in Japan. These clubs may include non-Christians, and they help to raise money for local work.

The mission in Malacca had the distinction of inaugurating the **first tennis tournament for Asiatic women** ever played in that part of the East. It was a history-making event, as the leading men of the town saw for the first time the poise and self-control of the Christian girls.

Doctor Berry (Africa) conceived the plan of training promising young men for rudimentary medical work in the numerous neglected villages of the district. He called them **"Junior doctors."** He had a number under training when he was stricken with African fever. After the death of her husband, Mrs. Berry refused to leave the work, and has since been carrying on the school, graduating the first class of medical assistants. Nine of the graduates are now in charge of small dispensaries scattered in the villages and of one other in the mission center. Recently some of the students have been out testing some thirty cases of smallpox, and have vaccinated some 4000 people. They have been trained to preach and to do some teaching as well as to heal.

A Timely Message from Immanuel's Land.

In sending out a message to you, our beloved fellow laborers in prayer and in practical sympathy, from the Mount Carmel Bible School, we feel the thrill of privilege and the throe of responsibility to be here as your representatives in the Land twice described in Holy Writ as the "glory" of all lands (Ezekiel 20. 6, 15), and twice also as the "glorious" land (Daniel 11. 16, 41).

As workers of the British Jews Society in the Holy Land, the very scene and center of the atonement and the second advent, of the cross and the coming of the Lord of glory, we need your prayers that we may preserve just now a sober and solemn sense of the daily miracle being enacted before our eyes as we are watching the return, in measure, of his brethren according to the flesh, to their ancestral home and ancient tongue.

Particularly in the district of the ministry of the prophets Elijah and Elisha, who were witnesses in the period of an apostate Israel under King Ahab and Queen Jezebel, we seek to testify to the Jewish people that Jesus Christ our Lord, Immanuel, God with us, is the one rightful owner and coming blessed ruler of Immanuel's Land.

The Hebrew people are steadily and surely ceasing to be the scattered nation. They are regathering to the land of their fathers Abraham, Isaac and Jacob, and the land itself, no longer utterly destroyed and deserted, with its more than 100 colonies and settlements in Judea, Samaria and Galilee, is being reinhabited and rehabilitated largely by their sacrificial efforts and energy.

We are greatly impressed with the fact that up to the 1st of May 1925 75,000 returned since the British occupation, a third more than came back under Ezra and Nehemiah; and still further that 35,000 to 40,000 of these are young men and women, many with University training, known as Halutzim, or Zionist pioneers, the word itself being from the Hebrew expression used in Numbers 31. 3 and Deuteronomy 3. 18 and Joshua 4. 13, where we read, "About 40,000 prepared for war, passed over before Jehovah unto battle to the plains of Jericho."

In order to emphasize the importance of the present situation, seven signs of this incipient restoration of God's Chosen People to Palestine are developed by the writer of the message, Rev. S. B. Rohold, namely, the agricultural, archeological, political, military, mercantile, linguistic, and religious signs.

Itinerating in Siam.

The district where I am working certainly presents many opportunities for

Christian work. It is called the south Petchaburi field, and is located in the kingdom of Siam, in the Malay Peninsula of Asia. This field has for many years been under the care of Dr. J. A. Eakin. It takes an express train ten hours to go from one end of this field to the other. I try to visit regularly at least sixty of these villages. About 200 people have already been baptized as Christians. A great many more have accepted Christ as their Saviour, and promised to live the Christian life, but we are waiting to baptize them until they have proved faithful Christians for a certain length of time.

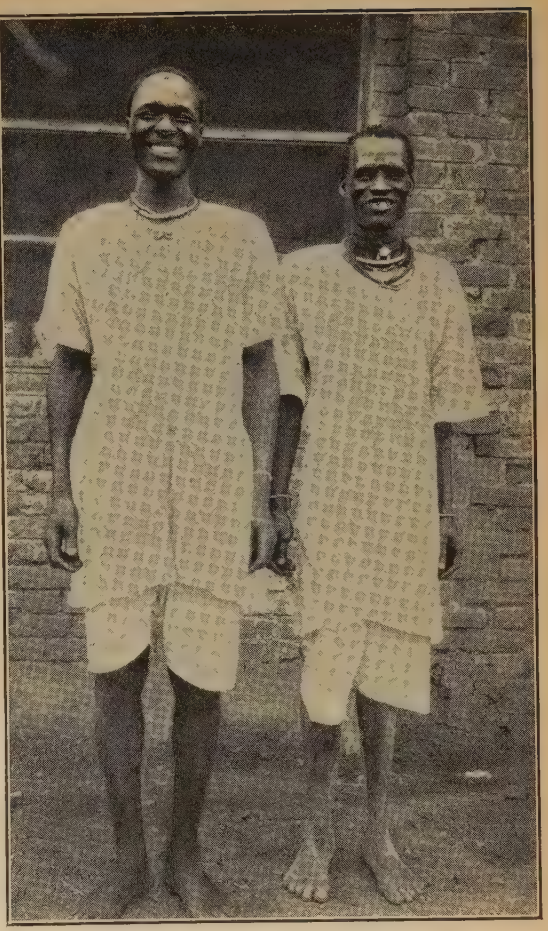
On our tours into the country villages we use a tent 12 by 18 feet. This tent was given to Dr. Eakin quite a few years ago by a certain young man who came to Siam as a tourist. The young man was Bayard Dodge, now president of Beirut University, Syria.

Dr. Eakin and his wife left on furlough some time ago, but before he left he initiated me into some of the interesting experiences of touring. Although Dr. Eakin is over seventy years old, some people would call touring with him a bit strenuous. For instance, on my tour with him in a rowboat, we arose one morning at four, so that we could have an early breakfast, get the tent down, and thus get a good start before the heat of the day. I considered four rather early, and wondered how many more times I would be routed out at that time of day. Well, the next morning we got up at two a.m., took the tent down, had our breakfast, and started on our way.

Another time we retired at ten p.m. after a successful meeting in the evening, then got up at midnight, had breakfast, and packed the tent and all our belongings. We started off in the rowboat at one thirty a.m., traveling along the river all the way by moonlight until the sun rose at 6 a.m. We also traveled all that day in the rowboat. It is not an unmixed joy traveling in that way, because often the boat would get stuck in the river bed, which was quite shallow, and it would sometimes take an hour to get out of the shallow place. Then when the sun arose it was hot riding in the rowboat, even while holding a huge sun umbrella over us.

The roads between the villages are usually poor. There are, of course, no autos on such roads, neither are there any carriages, but people either walk or ride in ox carts. The roads are crooked, and often a narrow path gets us to our destination quicker than the track of the ox cart.

Sometimes we take a guide. On one occasion we started with a guide on a long walk at 4 a.m. When we came to our destination we found that our guide had recently been released from twenty years



"The First Anuak in Heaven."

This caption arrests one's attention in reading the 1926 Foreign Missions Handbook of the United Presbyterian church. Among the many vivid touches recorded in this excellent report is one regarding the death of Bakat, the first Christian convert of the Anuak tribe in the Sudan to die.

Bakat is the man on the left. "Always laughing, just a grownup boy, he won a place in every one's heart."

in jail for highway robbery. He seemed at the time a pleasant companion, and I am glad to say became a Christian, repenting of the sins of his past.—Spofford Kelsey.

"IS FATHER BACK, MAMMA?"

A Chinese Threnody.

"Is Father back, Mamma?
Has he come back from the office, Mamma?
He promised to buy me a book, and Sister a doll."

'Tis a little child who speaks,
A child of a quiet little home,
With a father, kind and industrious,
A mother, wise and gentle.
All is loving, all is happy in that simple family.

Lo! It's getting dark.
The house is lighted.
Supper is ready,
And Father's favorite dish is steaming on the table,
But Father is still not back.

At last a knock!
The little son skips to the door,
But no, 'tis not Father, 'tis a stranger,—
"A stranger to see the family of Yang, Mother!"
She comes to the door, her heart beating.

No stranger comes at such a time.
O unfortunate wife, the messenger of Death comes!
All becomes black before her eyes, she catches the important phrases only,—
"English Concession—policemen shot—bullet through the back—lying dead at Feeling Road!"

Ah, now a picture for the world to behold,—
A widow and two children in deep mourning, weeping by the corpse of a simple, industrious business man!

Fly, O innocent soul, to the land where weeping is no more!
Ask forgiveness for those that kill you!
Come back, O spirit, when your China is strong and happy,
When justice and peace reign,
When the dream of international brotherhood comes true!

—Written last June by a junior at Ginling College.

SOME PRINCIPLES FOR PROGRAM ADJUSTMENT.

In view of the drastic cut found necessary in the work of the Methodist Board of Foreign Missions the secretaries in their annual report suggested a study of the past hundred years in order to learn lessons that might be effective in future lines of advance. Certain principles for the application of any drastic cut in appropriations were explored in a series of questions, as follows:

Are there commitments of honor which should have prior claim above all other obligations? If so, satisfy these.

Are there investments, as in property or life, which must be safeguarded? If so, what are these? Is continued investment the only method of salvage or protection?

Consider what is to become of these investments already made, if not protected.

Are there fields which have been unproductive, or only partially so, and which show no promise of larger fruitage? If so, consider retrenchment here, having in mind, however, various criteria of success or of promise. If in any particular field the harvest seems to be increasing on a geometrical ratio, hesitate to retrench except as a last resort.

If there are phases, or aspects, or departments of work which possibly have reached their maximum of service and contribution, consider retrenchment here. On the contrary, if there are aspects or departments of work which are just beginning to demonstrate their value and power, consider carefully before cutting these.

In general, in view of the fact that undoubtedly the future is with the indigenous church, consider well all processes which tend to throw responsibility and opportunity in the direction of the native leadership.

Considering most carefully those processes which make for the development and training of indigenous leadership, yield last at this point. In this connection, consider the education and training of these leaders as a world problem and process, and not simply a problem for each particular field.

Faithfully disavow procedure that is based on organizational or denominational pride or sense of destiny, and base all decisions on disinterested consideration of the larger interests of the kingdom, as these interests are developing in particular areas.

Recognize fully and gladly the part other societies or communions are playing or may play in missionary development in particular regions, and unhesitatingly yield ground where this will be in the interest of economy of effort or of finance.

Take full advantage of developing systems of education, especially in the elementary grades, under government support and supervision in all fields, and wherever adequate public provision for general education is made, confine missionary educational effort to training in religious education.

Take full advantage of the economies of union or coöperative endeavor wherever this is feasible.

Give full recognition at all times and in all processes to the truth that the application of these principles to cuts will vary in method and measure for each field concerned, and that not even a percentage cut on all fields can possibly meet the requirement for thought and judical action if the vast and unspeakably important interests involved are to be salvaged, conserved and promoted.

CAMEOS FROM CHOSEN.

My dear Mr. Moody:

I am writing to thank you for the two special gifts you sent through the Board of Foreign Missions for the work on Pyengyang District.

The gift of $206.50 was used to keep open the string of 30 day schools. This gift was a real life-saver indeed. These day schools, the result of twenty years of prayer and sacrifice, were entirely cut off the regular budget last year. Your gift, and others like it from other friends in America, and the heroic efforts of the Koreans, assured these schools all through the year.

The other gift of $100 was given to rebuy the farm a Korean gave that the school in his home town might not be closed. And hereby hangs a story. This Korean, Kim Chundosa, sold his house and farm, and gave the entire amount to the school. He rented a small place, and did odd jobs for a living. Others heard of what he had done, and sufficient was soon received to keep the Tanbu school going for the year.

Brother Kim was wondering what he would turn to in order to make a living when he was called one day by a wealthy landowner in that section. This man said to Mr. Kim:

"I am looking for an overseer for my rice fields. I hear you are an honest and faithful man, and I know what you have done to support the Christian school, which is the only school in our village. I will give you a good home and fair share of the crops if you will take charge of my fields."

Thus Brother Kim has a much better living than he formerly had, and when the matter of repayment for his home was suggested he said this was not needed, as he was better off than he had been before he gave to the Lord, and he directed that the money go to the school and church.

This brings to mind other incidents of the year's work in relation to these Christian day schools.

A few days ago I took a picture. In this picture we see the children—about 50 of them,—of the school at Nonghung. Each child has a full-grown chicken in hand. In order to help make up the cut in funds from America, this school organized a Chicken-Growing Association. Each year each child makes an offering of at least one chicken for the support of the school. This is in addition to the regular tuition paid by all. This is the annual chicken day, and here we see the pastor, the teachers, the children, and the chickens. These chickens cost in Korea about one yen and twenty sen each: sixty cents in American money. The daily wage of an ordinary workman is about half this amount. Hence, to make comparison you would need to say that this offering is about two days' wages. It was a bitter cold day when this picture was taken, and some of the chickens do not look happy, but the children do.

At another village, in order to help make up the cut caused by the American Christians not giving as much as they had been giving, the "heathen" men of the village "cut" their annual sacrifice entirely out, sold the various animals and food to be sacrificed, and gave the entire amount to the Christian school. This came to 300 yen, or about $150, almost enough for one teacher's salary a year.

Another school, on the verge of death on account of this unexpected and unexplainable cut, organized a Prayer and Fasting Band. On Saturday they pray for the school and eat no supper. They count this is worth twenty sen or ten cents per

Chicken-Growing Association, Primary School, Nonghung, Korea.

person. For a year this will make ten yen, and at last reports there were 45 members.

Some might say, Why help at all if they can do this themselves? If you knew their poverty, the supreme effort they are making, and the fact that as yet we are but touching the end of the fringe of what is to be done, I am sure none would want to lessen their gifts. Some of these schools and most of the churches on the Pyengyang District have already come to self-support. In time it all can do that, but the thing that kills a missionary is to see help withdrawn when the goal is in sight. Last year friends reading the article in the **Record of Christian Work** sent these gifts you forwarded. Others sent direct to me. This need still remains, and I must secure $2000 in units of $125, or as donors wish to give, to keep these much alive and much needed and much appreciated schools going.

I wish also to thank you for the five "Northfield Calendars" you so kindly sent. One is on my desk, and the others on the desks of my missionary or Korean friends, and all are much appreciated.

Then also we must thank you for the **Record**, that comes each month with its great abundance of helpfulness.

Wishing you the richest blessings of the New Year,

Ever sincerely yours,
(Signed) John Z. Moore.

A Pauline Admonition Up-to-Date.

"I charge you by the Lord, that this epistle be read unto all the holy brethren." This was needed by the Thessalonians, and is quite as much needed, if not more so, by our churches today.

One thinks of the painstaking, conscientious missionaries, faithfully writing their interesting letters, which are read by the minority, who are losing out in not knowing how the work is advancing, the missionary projects and problems, the opportunities and obstacles, the trials and triumphs.

Verily, the missionaries have heeded the oft-repeated injunctions "Don't forget to write!" and now their letters are here. Have you read the news?—"Christian Intelligencer."

Good Friday, April 2.
Easter Sunday, April 4.

The Women's National Committee for Law Enforcement has called a convention in Washington, D. C., April 11-13. For information address Mrs. Wm. L. Darby, Washington Hotel, Washington, D. C.

The second annual Olivet Conference on economic, international, racial and family problems will be held at Olivet College, Olivet, Michigan, August 1-28 next. Sherwood Eddy is chairman. Information may be secured from Miss A. B. Greene, 347 Madison Avenue, New York City.

TROPHIES OF GRACE IN CONGO BELGE.

Just to give one clean-cut cameo of several hundred such workers in our greatly-growing harvest field: 64 baptized at one spot, 63 at another, 52 at yet another. Praise!

I have just heard from the western part of our field, where God's work has lost a humble native who was a prince in Israel. Sometimes we tremble for such high-strung ones: we wonder will they last. Something must burst, we think. Then oh! the great "Begone, unbelief!" day comes, and they die gloriously in the Lord, full of fragrant memories. Such a great loss we have suffered through the death of this Setosi, God's man in Christ.

One of the elders said: "Shall we ever see another man like him? I think not." Few, white or black, have shown more of the Spirit of Christ than he did.

When first converted, more than twenty years ago, he was a poor paltry slave. His master was angry, and threatened to sell him for getting saved. Does not a slave-master own soul as well as body? However, before this was done Setosi had a royal opportunity of showing what Christ was doing for him in the deeps of his soul. So much so that one day the very master, Sasenda, capitulated to Christ and said:

"I have watched that slave of mine, Setosi, yes, and I can see he is a changed man. Christ has changed him, and if that is what is meant by being a Christian, then I want to be one also."

After his old slave's death it was this same Sasenda, who, speaking with tears in his eyes, told how Setosi the slave had brought them all to the Lord, "He went straight, never swerving to the right or left, and we just following. A long way off, it is true, as he was far ahead of us, and it is owing to his straight life that we are here today."

Ah, this makes an old African missionary weep for joy!

One after another told how Setosi brought them to Christ. One even told how his whole village had been won through Setosi's faithfulness. Another said a beautiful thing, a real full-length painting of the man. Said he:

"We called him 'Osoma jakuenje,' because among the elders he was an elder, among the young men he was a young man, to the children he was a child."

Know ye not that a prince and a great man has fallen in Israel? Was it not a king who said that the beggars of this life go on horseback while the princes do the walking? These are the real missionaries of Africa in Africa for Africa. Black, but comely! They will miss much, especially in the new district where he has lived the past few years.

It was a black man who carried Christ's cross for him along the via dolorosa, and he it is the same blessed black who carries many a lesser cross for us. Here comes the news of another noble worker fallen! "Only a black man!" Yes, but as white as many a white is black. No, I have lived long enough with both colors to know that the character of one's color is not the color of one's character. This black stalwart was a standard-bearer if ever Christ had one since the days of Paul. His fellow believers wept loud and long for him.

More significant still was what a European trader did when he heard the news of this humble black's death. Did? First of all, he actually dismissed all his work people for the day, then secondly, he closed up his place of business out of sheer respect for all this dead black man's faithful and exemplary conduct among them for years!

No friend he of the work, not at all! His life and method of action were against it all, yet God shuts the mouths of such people, yes, and opens their eyes even when they are in hell! Pray that God may save him yet as the result of his deep-dug respect for this black man's sturdy life lived before his eyes!

Loyally yours in this royal service,
(Signed) D. CRAWFORD.

Studies in Philippians.

The Finished Work. 1. 1-6.
Love Abounding. 1. 7-11.
The Apostle's Bonds. 1. 12-18.
Life and Death. 1. 19-26.
The Mind of Christ. 2. 1-11.
Christian Joy. 2. 12-18.
The Contest and the Prize. 3. 1-16.
Christian Union. 4. 1-7.
The Thanks of the Apostle. 4. 8-23.

—Rev. J. East Harrison.

THE MESSAGE OF THE CROSS.

Rev. J. Stuart Holden, D. D.

The question as to the real meaning and personal significance of the greatest event in human history persists, and cannot be ignored. For while there are heights to be scaled and depths to be sounded in that august act of redemption for which eternity alone will furnish opportunity and competence, it is certain, since it so entirely concerns both God and man, there must be available to us here and now an interpretation as sufficiently simple to our finite minds as its accomplishment is sufficiently ample for our infinite needs. Let us at the outset put from us all hindering prejudice and pride, and with a prayer for help to recognize his voice and to respond to it give ourselves whole-heartedly to the consideration of his gospel message, with its eternally determining issues!

I.

Although the cross of Christ is the commonly accepted symbol of the Christian faith, and although there has gathered round it a certain tacitly acknowledged meaning, there are many who have no clear understanding as to why it was necessary, what it discloses, what was done there that could not have been done by some act of divine power involving no suffering to anyone. I want, therefore, to try to make clear some at least of the central meanings of the cross: that from being, as it is to many, a mere focus of religious emotion, it may become to all the creative center of radiant faith and hope and love, the unfailing inspiration to a life of practical Christian discipleship.

It has been said that the cross is God's plus sign to men's minus lives,—that men who discover themselves to be minus goodness, minus merit, minus strength, find, through all that the cross procures and proclaims, a redeeming, quickening and transforming addition. Which is just another way of saying that the cross has won its central place in Christian thought and devotion on the authority of experience: since it not only declares the truth about the ultimate things of God and the soul, but actually accomplishes also its supreme moral objectives. Its meaning is set forth by its effects.

What then are these ultimate things? How does the cross declare and authenticate them? What is its abiding message—to us?

II.

It is, above all things, a revelation of God to men in terms of love.

Love, wherever it is found, in the nature of the case defies explanation. You can no more account for its beginnings than you can limit its extent. And love in its ideal fulness is the sole explanation of everything within the relationship of God to men. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Once accept the fact of his love, and you will cease to wonder at the length to which it will go. There are mysteries in and concerning the death of Jesus which will always remain mysteries until the day when we no longer are restricted to knowing only "in part," but they do not perplex the man who accepts the fact of God's love. "If he can love me," he says, "then nothing else is unlikely!"

In the days before Jesus came there had been a gradual unfolding to men of God's nature by the varied ministries of providence, priest and prophet, and a gradual apprehension by men of his requirements. But, at best, to those generations his majesty appeared as something forbidding, his holiness wore an austere frown, his laws only served to reveal the sin-created distance that lay between himself and men, his commandments evoked fear and awe. Then it was as though he said:

"I have given them precepts and prohibitions, I have opened my mind to them and shown my power in a thousand ways, I have showed them evidences of favor and have visited them with chastisement, and yet they have never understood me. Now I'm going down to live with them, that they may really get to know me, and I'm going to bridge the gulf that has come between us, whatever the cost!"

The cross is at once the zenith of that revelation and the sum total of that cost. God was in Christ, reconciling the world unto himself.

You may try to account for the cross on natural grounds,—as, for instance, that the final rejection of Jesus was inevitable because he ran full tilt against religious

prejudice and custom, because he launched the challenge of a new loyalty which threatened the overthrow of political authority, because his ideas of brotherhood and equality of men were far ahead of his times,—but all such explanation fails to convince. His own interpretation alone establishes itself as final. Listen to it: "The Son of man came to give his life a ransom for many," "No man taketh it from me: I have power to lay it down, and to take it again." He died not as a martyr, but as the Saviour; not merely to make announcement of God's love, but to make atonement for man's sin. The cross as a mere pulpit would be repellently gruesome. It is as an altar of sacrifice that it is forever glorious. From it eternal light shines through clouds of mystery, arching the world's life with a rainbow of eternal assurance and hope. Why mystery? Because all love is mystery.

III.

And while revealing how far his love for men would go in its effort to redeem men unto himself, the cross declares also God's nature of holiness and justice, which could not maintain itself apart from the fulfilment of its own righteous requirement.

How could men have respect for a God who abrogated his own law just because they failed to keep it and grew to resent it? A God who accommodated his laws to the weakness and caprice of men could never command their confidence. But all have respect and confidence—and much more,—for a God who reasoned on this wise: "Despite all I have done to help them, the children of my love have not kept my precepts; they have turned every one to his own way; they have nothing in themselves which is not stained and vitiated by their disobedience, by which they can in any way make amends for their own sin; they are altogether unable to repair the breach. So I will myself make atonement, I will repair the breach!"

This is just what the cross means,—that God commendeth his love toward us in that while we were yet sinners Christ died for us; that the cross on Calvary was the reflection of a cross in God's heart; that he who punished himself for the world's sin, bearing it in his own body, is thereby morally free to dispense forgiveness to the world on his own terms. He did not require Jesus to die in order that he might love men, but their sin did,—theirs, and yours, and mine,—in order that they and we might be freed from its dead hand, set free to learn and to know and responsively to love him.

Has it meant this to you? Has that love, so amazing, so divine, won the answering devotion of your life? If not, stop now, and ask yourself, Why not?

IV.

Then, too, the cross is a revelation of man before God in terms of truth.

No man stands before the light of love and forgiveness which focuses there without having his every disguise penetrated. As everyone is aware, nothing reveals character so accurately as one's reaction to suffering, whether our own or another's. It is simply a record of the soul. And every man is thus judged by his attitude to the Christ who there suffered and died. Before his cross self-consciousness is awakened. Some men, positively afraid, hurry away to hide themselves from its revealing light. Others stay, but avert their eyes, and try to shut out the pain of the light by fixing their attention on other things. But every man is judged there, and every man knows the verdict of truth upon himself.

For it is today as it was on that day of crucifixion. You recall how the heedless multitude indifferently stood beholding, or cried recklessly, "Away with him!"; how the soldiers, unaffected by the tragedy in which they were taking part, gambled and diced; how Pilate, convinced, pressed, inwardly urged, yet conquered his conviction and remained fatally irresolute; how a few women and a man or two, held by the fetters of grateful love, alone stayed there, with a deepening conviction that nothing now was left in life for them but a mission! Well, it is just the same today. There is now, as there was then, a division among the people because of him. How and where and with whom do you stand before his cross today? What do his sufferings say to you? What answer has the searching, haunting evangel of Christ crucified evoked from your heart? Are you amongst those who

> Live for themselves and think for themselves,
> For themselves and for none beside,
> Just as if Jesus had never lived, as if he had never died?

Or are you with those who love him be-

cause he first loved you and gave himself for you?

V.

Once again also, the cross is the message of God, by men, in terms of life.

Its proclamation is committed to everyone who experiences its dynamic. The Gospel of a God reconciled, of atonement made, of forgiveness offered, of life bestowed,—realized as it ever is in peace of conscience, in removal of alienation, in inspiration of purpose, in reinforcement of effort, in short, in actual union with God himself,—creates its own imperative of life service.

I would not work my soul to save,
For that my Lord has done,
But I would work like any slave
For love of God's dear Son!

This is the language of every consciously redeemed life. We simply cannot be silent in face of the world's need if we have proved for ourselves that the Christ of the cross is the power of God unto salvation. For the evils of our own hearts are just a miniature of the sin of the world. Neither for the man nor for the multitude is there help or hope in any scheme of social reform and progress which has not at its center and as its inspiration the cross and what it stands for. To all to whom Calvary has become as a second birthplace is this message committed. None is exempt from love-impelled service. And you may know, beyond all doubt, the glad fact of the tragic non-existence of your own saving relationship to Christ and to God by the reality or by the absence of redemptive passion as the urgent, controlling, compelling influence of your life.

VI.

If the cross means all this,—and it surely does,—who can evade its personal significance? Is it, so far, all theory to you? Has the glow of the love of God, of an indubitable welcome to its beneficence, and of a resistless aspiration to serve its interests, never yet been created in you, despite all the conventional homage you have paid to its external symbols? Then, whoever you are, my friend, whatever your history, however strengthless or hopeless you feel yourself, venture to draw near to him who has already drawn near to you! For, he, the Christ of Calvary, is no longer dead, but alive. He is risen!

And he, the living Lord, still bearing the marks of the passion in hands that hold the reins of power, says to you, "Him that cometh to me I will in no wise cast out!" Come then,—

Come, come to his feet and lay open your story
Of sorrow and suffering, of sin and of shame,
For the pardon of sin is the crown of his glory,
And the joy of our Lord to be true to his name!

IF TO DIE—.

Myrtle Romilu.

If to die is to rise in power from the husk of the earth-sown wheat,
If to die is to rise in glory from the dust of the incomplete,
If death fills the hand with fresh cunning and fits it with perfect tool,
And grants to the mind full power for the tasks of its greatest school,
If death gives new breath to the runner and wings to the imprisoned soul
To mount with a song of the morning towards the limitless reach of its goal,
If to die is to throb with the surges of life that eternal abides,
And to thrill with the inflowing currents of infinite love's great tides,
If to die is to see with clear vision all mysteries revealed,
All beauty to sense unfolded, and the essence of joy unsealed,
If death is the end to all sorrow and crying and anxious care,
If death gives fulness for longing, and the answer to every prayer,
If to die is to greet all the martyrs and prophets and sages of old,
And to walk again by still waters with the flock of our own little fold,
If to die is to join in hosannas to a risen and reigning Lord,
And to feast with him at his table on the bread and wine of his board,
If to die is to enter a city and be hailed as a child of its king,—
O grave, where soundeth thy triumph? O death, where hideth thy sting?

—"Baptist."

THE BLOOD OF CHRIST AS A MORAL DYNAMIC.

Rev. Henry H. Barstow, D. D.*

A review of the New Testament passages that deal with the blood of Christ gives the following list and classification:

I. Symbol of Christ's Work in the Complete Salvation of Individuals.

1—Redemption from sin, Ephesians 1.7 (one typical passage);
2—Forgiveness of sin, Ephesians 1.7;
3—Election, 1 Peter 1.2;
4—Justification, Romans 5.9;
5—Eternal life, John 6.53-56;
6—Peace, Colossians 1.20;
7—Sanctification, Hebrews 10.29; 13.12;
8—Cleansing, 1 John 1.7;
9—Communion, 1 Corinthians 10.16;
10—Free access to God's holiest things, Hebrews 10.16-22.

II. Seal of the New Covenant between Christ and his Church in General.

1—Church of God purchased by his blood, Acts 20.28;
2—The New Covenant, accounts of the Lord's Supper, Ephesians 2.12, 13; Hebrews 13.20, 21.

In these and all similar passages two things are noticeable: first, an unvarying opposition between the "blood" and human sin; second, frequent references more or less direct to "life." Paul sums up the opposing forces in Romans 6.23, "The wages of sin is death, but the gift of God is eternal life in Jesus Christ our Lord." Christ himself closely identifies his "flesh and blood" with "life" in John 6.52-64, making it perfectly clear that life is the reality, and flesh and blood merely symbols of it. It is fair to infer from these passages and many others that the "blood" is symbolic of Christ's spiritual life, that his spiritual life is God's remedy for sin. Sin is a spiritual disease resulting in spiritual death.

The bogey of church teaching on this subject has been the idea that somehow the literal blood of Christ must be taken account of in determining the healing and saving value of his redemption. Centuries of familiarity with the deeper meaning of Old Testament sacrifices had made the word "blood" perfectly understood among intelligent Jews of Christ's time, and in my opinion the use made of it by the apostles was never taken literally by their hearers. As to the Old Testament attitude read Genesis 9.4-6; Leviticus 17.10-14; Deuteronomy 12.23, etc. They did not know modern physiology, but they did know that when the blood went out of a living creature the life also went out, so they naturally identified them. The "blood" became to them the symbol of individual life, of family relationships, and, by spiritualization, of the relation between God and man.

The last named application was the common one in the sacrificial system of the Old Testament. The blood of a slain animal was the one sacred thing about it. It mattered little what was done with the other parts. It symbolized the life of the animal, and offering it up seems to have been regarded as symbolizing the means by which right relations were reëstablished between God and the one who offered it. The prophets realized the futility of attaching any literal meaning of value to the offering, and in places went so far as to deplore the whole system because of the way in which the people substituted mere Temple observances for the spiritual values and moral life that those offerings symbolized, and for which the prophets so passionately appealed.

With such a background of ideas the apostles naturally felt the similarity of Christ's life and death, and used it as a mode of expressing for themselves and to the people the meaning of his career. It is my opinion that for the most part their Jewish hearers at least were quite clear in sensing the spiritual symbolism that was basic to the thought of his blood and death. We matter-of-fact Anglo-Saxons, with our love for statistics and for having everything parsed and diagramed and made definite and dogmatic, have sometimes permitted ourselves to lose sight of the spirit in our love for the letter.

That this interpretation is no mere "modernistic" idea is clear from the fact that forty years ago H. Clay Trumbull, the be-

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loved editor and glory of the "Sunday School Times" of those days, published a book called "The Blood Covenant," in which with exhaustive scholarship and brilliant exegesis he shows the worldwide prevalence of the use of blood among many races as a symbol of life, particularly as a type of the bond between brothers, families, and clans, and between man and his gods.

One of the concluding paragraphs will give the gist of the message of that great book:

"Under the symbolic sacrifices of the Old Covenant it was the BLOOD which made atonement for the soul. It was not the death of the victim, nor yet its broken body, but it was the blood, the life, the soul, that was made the means of a soul's ransom, of its rescue, of its redemption. . . . . It is the same in the New Covenant as it is in the Old. Atonement, salvation, rescue, redemption, are by the blood, the life, of Christ: not by his death as such, not by his broken body in itself, but by that blood which was given at the inevitable cost of his broken body and of his death. The figure of leprosy and its attempted cure by blood may tend to make this truth the clearer. In the leper the very blood itself—the life,—was death-smitten. The only hope of cure was by purging out the old blood by means of an inflowing current of new blood, which was the new life. To give this blood the giver himself must die, but it was his blood, his life, not his death, which was to be the means of cure. So also with the sin-leprous nature. The old life must be purged out by the incoming of a new life, of such a life as only the Son of God can supply. In order to supply that blood its giver himself must die, and so be a sharer of the punishment of sin, although he himself was without sin. Thus was the new life made possible to all, by faith."

It remains to make clear just what in Christ's career is symbolized by his blood. What life is implied?

Certainly something more than his mere biography. More also than his physical vitality and force. More than his mental power and brilliancy. Being the remedy for sin in us, it must be something moral. Being God's remedy, it must be something spiritual and divine. It was not any of these alone. It was all of them combined and dedicated and outpoured for men everywhere. It was his spiritual life mobilizing and motivating and harnessing all his powers for his supreme mission.

In this sense he was shedding his blood all his life long. Like Paul he "died daily" in the pouring out of his love in blessing wherever he met human need. He shed his blood when he felt "virtue" going out of him into the bodies of sick and broken men and women and children; when he poured out his mind in teaching Nicodemus, the Samaritan woman, the slow-witted disciples, and the multitudes thronging on the mountainside and seaside. As he said (John 6. 63), "It is the spirit that giveth life; the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life." He poured out his life, therefore, not merely on the cross,—that was the dramatic focusing of his career in all its motives and meanings,—but when he spoke a word to any listening ear, or placed his hand on any stricken body, or awoke aspiration for God and holiness in any sin-crushed soul.

The significant thing is that these contacts with others actually conveyed his divine spiritual energy into devitalized lives and saved them by the application of his blood. The meaning of our theme begins to appear, "The Blood of Christ as a Moral Dynamic." If, therefore, whenever we think or hear of the "blood of Christ" we can substitute the thing it stands for, the spiritual life of Christ, we will begin to understand why Paul calls the gospel the "power of God unto salvation unto everyone that believeth." We realize that humanity cannot be saved from sin by its own moral energy: it must have divine moral energy, and that moral energy resident in the being of God and flowing to us through the personality of Christ is what is meant by the blood of Christ, his life force made available for our need as sinners.

No human mind can sound the depths of what happened to the Son of God while in the person of Jesus of Nazareth he submitted himself to the vicissitudes of human life, and above all permitted to fall upon himself the bitter reaction of selfish men against a man who lived an absolutely un-

compromising life of unselfishness, and who never flinched from turning the full light of truth on their pet sins and rock-bound institutions. He went the limit of loyalty to truth and God and human need, and paid the price on the cross, which was the symbol of sin's reaction against God and righteousness. His deity is chiefly demonstrated by his wholly unique and uncompromising humanity. He experienced all and more than all that can happen to us under any earthly circumstances. That experience equipped him to be our Saviour, and made him perfect as such through suffering. He is "able to save to the uttermost" because his spiritual life, his blood, has stood the test of the uttermost that human life can experience. It fully meets our need.

The question of how the moral dynamic of his spiritual life, his blood, is directly applied to us, living today in the 20th century, is by no means a mere matter of speculation or mysticism.

Christ's resurrection taught the world that human life survives physical death. The fact that he survives is the greatest point of light in the whole Christian system. Both as the Son of God and as a human being he is still living and active, as we believe Paul and all other human beings are. Evidence today is accumulating that there are vital contacts between the departed and ourselves, as there are, independently of the senses, between persons in this life. Somewhere, somehow, in the unexplored realms of the sub-conscious, Christ, the divine Son of God, the Saviour of the world, disciplined by his human experience, has access to the inner springs of our moral life, provided we have confidence enough in him to let him in, and are willing he should enter.

These last words constitute the true meaning of faith, of belief in Christ unto salvation. When he is freely admitted by the surrender of our will in an act of adventuring faith his mighty moral life energy flows into our souls. His "blood" is applied. As a result (to revert to our Scripture analysis) there follow redemption, forgiveness, cleansing, election, justification, sanctification, peace, communion, eternal life, and free access to God's holiest things. This is literal, actual, experimental. There is nothing symbolic about this. This is the heart of the gospel. It contains the germinal principle involved in the Scripture doctrine of the Holy Spirit, whatever may be our theory of the Trinity. It is the life of God in the soul of man, mediated through the glorified human personality of Jesus Christ. It means the forcing out of the power of the flesh, and the neutralizing of the deadly appeal of the world about us. It is a regenerating and transforming initial experience, and a process of daily growth in grace and the knowledge of Christ.

As the seal of the New Covenant between Christ and his church, his blood or spiritual life functions as moral dynamic in the righting of relations between men within the communion of the church and the application of that same divine force in the church to the social and institutional life of the world around it. The possible applications and implications of the theme are as endless as the moral needs of mankind, and as the demands of the kingdom of God upon the spiritual life and dedicated energies of the church.

There is no substitute for the blood of Christ in the church. Organizations, creeds, moral codes, rituals, programs, education, finances, without it are graven images helpless as the golden calf. Those who worship them are like unto them. As tools of the Lord they have their place in his modern spiritual carpentry.

Paul has summed up incomparably both aspects of the blood of Christ. Its individual aspect is in Galatians 2. 20, "I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Its churchly aspect is in Acts 20. 28, when he solemnly charged the elders of the Ephesian church, "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost has made you overseers, to feed the church of the Lord, which he hath purchased with his own blood!"

"Dear dying Lamb, thy precious blood
Shall never lose its power
Till all the ransomed church of God
Be saved, to sin no more!"

SOME CREATIVE BELIEFS:*

II. THE CROSS OF CHRIST.

Rev. Harris E. Kirk, D. D.

There are two points of a general character to bear in mind whenever you address yourselves to understanding discussions of this kind.

One is frankly to recognize the fact that all our knowledge is relative. It is relative to our imperfect human nature, to start with, because a complete knowledge of any subject is impossible to us, and also because our peculiar individual idiosyncrasies and the particular singularity of our experience make us more likely not only to be interested in but to put interpretations on those phases of religious truth that most readily commend themselves to our minds, which of course makes it harder for us to become interested in phases of truth that do not quickly relate themselves to our present experience.

But, in the second place, if we study subjects in their relation, if we try to see things not only as compared with each other but as related to each other, until by a laborious process of thinking and brooding we can gradually get into the great stream of the life force of the world, until there comes crowding into our minds not vague, impressionistic ideas, but great primary, awakening forces, until we can feel the life force surging through our own minds and our own personalities, until we know that we are alive to our very finger tips, we not only know, but we know that we know, and are on that account calm and confident in facing the future,—then I say studies of this kind justify themselves and become absorbingly interesting. And if you young women are to be better leaders of your generation than your mothers and fathers, you have got to put your minds on this subject of religion and be dead in earnest not only to love God with your hearts, but to love him intensely with your minds.

I think you can do it. If I were talking to your fathers and mothers, men and women of my age, I should not be at all sure that I could get anywhere with them. For I well remember, two years ago, taking the latter end of one talk I had with you in the winter conference, and giving it to my congregation, and the whole crowd went to sleep, except the young people. The young mind today is the only mind that is capable of being interested in these deep things, because when you get to be my age you become sophisticated and dull and satisfied, and to some extent disillusioned and lazy.

I spoke to you yesterday about the place of Christ in Christianity. I tried to suggest that Christ's place in Christianity not only was central in the beginning, but must be central to the end if our conception of Christianity is to be adequate: for if you can classify Christ with other religious teachers you have lost him, he has gone, and your religion will gradually evaporate and be absorbed into the general sum of human experience and knowledge. But if your Christian life and Christian thinking are to be distinctive, they must issue from a profound and reasonable conviction that Jesus Christ is central to Christianity.

There is a good deal of nonsense being circulated today about the difference between the religion OF Jesus and the religion ABOUT Jesus. Jesus never had any religion, for religion means re-allegiance, and re-allegiance of a sinful nature needing salvation; and it is utter nonsense to talk about the religion OF Jesus. Religion ABOUT Jesus, yes, that might be misleading: but if by that is meant that we are to discount the final intellectual interpretation of the total meaning of Christ's incarnation as revealed in the New Testament and in the testimony of the Christian church, then that is even more absurd a statement than the other.

What we are trying to do here is to see that our conception of the person and the work of Jesus Christ is going to be decisive in our interpretation and valuation of Christianity as a whole.

That is why we call him Lord. When we say "Lord Jesus" we are trying to express that ineffable conviction of the soul that he is God manifest unto man.

I want to speak this morning about the reason why we call him Saviour. Lord and Saviour. We call him Lord because we believe he is God incarnate, we call him

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Saviour because we believe he died for our sins.

The Offence of the Cross.

Now, everyone here knows how potent is the appeal of the cross of Christ generally, not only among Christians, but among people who are not Christians. I say the cross when the cross is taken as the expression of a forgiving and unselfish love.

Many say: "Why can't we take that simple appeal and live in accord with it, without taxing our minds to think about it?"

The answer I make is that you cannot leave the question there, first of all, because a great deal of attention is paid in the New Testament to telling us why Jesus died for man and what was meant by his crucifixion, and the other reason,—one perhaps that comes nearer home to our generation,—lies in the fact that the cross not only challenges our intelligence, but it challenges and seriously offends our human nature: for if the truth be told, I suppose the chief characteristic of our modern age is that so soon as it comes close enough to the sacrificial implication of the death of Christ there is a kind of shyness toward Christ as a whole. As I said yesterday, the socialists have taken Matheson's beautiful hymn "O Love That Wilt Not Let Me Go," but they have stricken out of it that verse referring to the cross.

Some years ago a young Russian novelist wrote a novel called "The Flight from the Cross," wherein he showed in the opening chapters a group of men and women of varying walks of life,—soldiers, literary men, business men, actresses of more or less dubious reputation, and young enthusiasts,—gathered about a master, all of whose conversation had to do with the beauty of sacrifice and the perfection of sacrifice in the cross of Christ. They came and listened entranced, they admired it, they praised it, they sang about it, they even wept over the cross of Christ,—and then each goes his own way to sin in the way that he likes. The flight from the cross!

We are more fond of the suburban life of Zion than we are of living at the central significance of it. That has been particularly the characteristic of the age in which we have grown up. For if you are at all familiar with the changing emphasis in the church, and as that emphasis has expressed itself increasingly in popular writings, you must have observed at least two things indicating that turning away from the deeper implications of the cross.

The first was the tendency to emphasize the value of the incarnation of Christ as over against what was called the atonement of Christ. We are saved, we are told, by the life of Christ rather than by the death of Christ. Now, those distinctions, of course, are often distinctions without a real difference, but they lend themselves unhappily to a kind of impressionistic phrasing that circulates rapidly through minds that do not think deeply. That was the kind of thing I heard when I was a boy and young man. But in your day and generation the emphasis is changed again, and we are putting less emphasis on what Christ is and what Christ does for our salvation, and more on the by-products of Christianity, the social and moral, and now—the popular shibboleth of the student movement,—the so-called international and racialistic aspects of it; and therein again we lose ourselves in the multitude of words and drift out into the pleasant suburbs of life away from the central significance of our faith.

I am not finding fault with the application of Christianity to the totality of life, but I want you to see this: until our thoughts are clearly rooted at the center of Christianity it is folly for us to imagine that we can influence the circumference of life by any phrases we may use and apply to it. And so, young people,—I for the moment imagine I am young, putting myself in your class,—conscious of our difficulties, conscious of our imperfections, aware of our own uneasiness, we must try to think this thing through in relation, so that we will have reasons in ourselves for our faith.

Now we come to inquire a little more in detail why our age has been so shy of the cross.

Let me enunciate here a profound generalization: that our thinking about any subject in the world is going to be determined for us by our interests, by what we are really interested in; and those interests are going to be suggested to us to a considerable extent by the sort of intellectual and social atmosphere in which we live. So if you can find out the intel-

lectual and social and moral atmosphere in which a civilization originates and lives, you can trace gradually the interests of the life, and from those interests you can deduce the kind of religious beliefs and passions that would be suggested by it.

That being the case, let me for a moment put in comparison in a possibly somewhat artificial way, and yet it is profoundly true at the root, the difference between the civilization that came to a close with the Middle Ages and the civilization that began with the Renaissance in the 15th century and now is culminating in such splendid efflorescence in this 20th century.

Allowing for all the mutations and idiosyncrasies of human nature, any reader of history with a philosophic view of it must confess that from the beginning of men's cultural interest, as they threw themselves into lyrical or epical expression in poetry and ethics, ages and states and societies had for the first period of man's life, culminating (say) in the 15th century, this characteristic, that those ages, even pre-Christian ages, were God-centered ages. In other words, they started out with the belief or feeling that man's supreme need was a happy relationship to a god of some kind. Their whole civilization illustrates the truth that religion was the mother of the arts. The states rested upon the patronage of the gods. Literature, art and what might have been called science in ancient times, were suggested to man by the need of God. The great literatures of Greece and Rome rest upon religion.

Even in the Middle Ages, if one were curious enough to inquire into the constituent elements of metals, it was because he wanted to find out how to transmute the baser metals into gold. If he scanned acutely the behavior of the heavenly bodies, it was not to calculate their mass or density or their rate of speed through space, but rather to cast his horoscope and understand a little more clearly the direction of his life.

Now, during a God-centered period like that the chief characteristic of man would be humility,—that a man would be ready to confess that he was a sinner, that he needed God, and because he needed God he wanted to be redeemed: and that would take him to church. I do not say that it made him a better man. It is the easiest thing in the world to substitute an active religious interest for a moral experience. But what I want you to see is that the reason why those ages prior to the Renaissance more readily and happily understood the redemptive significance of Christianity was because men felt the great lack of something in their lives, and they believed that something to be fellowship with God: so that they were ages in which the word "redemption" or "salvation" had a living and practical meaning.

You will find a sharp and striking difference between that kind of civilization and that which began in the Renaissance and which is culminating in these modern times. Whereas the ages prior to the 15th century were prevailingly God-centered, the ages since that century have become increasingly man-centered; and while the mentality in those ages was theological, the mentality of our age is more or less scientific. So today we may as well realize it, that one of the great difficulties of our proper understanding of Christianity as a religion of redemption and becoming vitally and livingly interested in the cross of Christ, lies in the fact that it is much harder for us to feel the need of redemption than it was for people in those times; for the characteristic of our age is not humility, but self-assertiveness, and our religious thinking and our theologizing and that vague general interest that men have had in spreading Christianity out in a thin layer over all of the interests of life, have been characterized less by a passionate and earnest desire to find peace for the soul through redemption and forgiveness than for the evolving of a kind of joint partnership between man and God in the evolution of what we are in the habit of calling Christian civilization.

Think that out! Of course that is not an easy thing to hold, and it is not a popular idea: but I want you to remember, young ladies, that whatever is popular is not true,—it never has been!

That is the trouble with this age. We are much like—this is a fearful illustration, but it is the only one I can think of,—a lot of growing insects born in the clear and lucid depths of a pool, who have gained our life we know not from what source of kindly providence, but are there

in the glory and the beauty of that translucent pool enjoying our youth. But there is a time in our life when we have got to come to the surface and breathe the oxygen of the air. That is the upward urge of all the fine qualities of our growing young life. But when we moderns come up to the surface of this pool, we find a thin layer of oil there that smothers and kills those fine qualities, and we never get through. What is that thing? It is a spirit of complacency and self-sufficiency that is based on an exceedingly unstable foundation, that causes the modern mind to think slightingly of a religion of redemption: and that is why I say the essential challenge of the cross of Christ is a profound offence to human nature as we know it. It seriously questions the legitimacy of our family tree. It turns our proud relations upside down; or, to put it in another word, it tells us that we are just poor, hell-deserving sinners: and we do not like it, and our habit is, unfortunately, superficially to test all things human and divine by our likes and our dislikes, instead of trying to find out what is the deeper grasp of God's providence in this stupendous thing that we call the atonement of Christ.

Now, when you look at the surface of life, particularly here in America,—a nation that has never in any year of its history gone through a first class discipline, and on that account is still exceedingly unacquainted with the deeper phases of its own life,—on the surface I say it is hard just now to make much headway with this kind of argument with our generation.

I talk to you about Jesus as an example, or about social service, or about the Christianizing of international relations, or about the stupendous capacity of recently enfranchised women, as it has been set forth in Benjamin Kidd's "Science of Power," to respond to the emotion of the ideal and to see that Jesus was the first of that series of divine men who have evolved out of the cosmic significance of this world the sons of God. Oh, how lovely that all is! It seems so modern and so marvelous. And yet, my friends, it is all the chatter of a kindergarten conception of the immense tragedy that underlies this life of ours. And that is why, when you get away from the platform enthusiasts and the impressionists and the efficiency experts and the pseudo-cultural influences that are running about on the surface of life, to the real psychological and philosophical interpretation of the deep uneasiness of this age, you find there is something there after all that makes us much akin to those men of the Middle Ages or those men of ancient times. I believe it to be a true statement to say that the real lord of our modern hearts today is fear. A great unanalyzable phobia settles down over the conscious and efficient processes of our modern civilization, and deep within the hearts of men there is such a fear of, a nameless dread of an unanalyzable and unknown and ineffable something, that even their grip on their money bags relaxes, and in the midst of their plenty and prosperity they cry out from their hearts for the living God, and know not where to turn.

Go to any of our great cities, go into the clinics, go into the wards of the hospitals, go particularly into such an organization as they have in Baltimore, the Phipps Clinic, and you will see that the great malady of American life is psychological sickness, the fear of the impalpable and the unanalyzable something that hasn't a thing to do with the market and the ups and downs of civilization, but rather with the sense of loneliness and unshelteredness of the human soul, and the feeling that after all the deepest of all things desired is to find somewhere a Redeemer and a Saviour.

Now that was the feeling of the ancient world which came to its close in the first Christian century. And I think that within a short time, certainly in the years when you young women are going to bear the major part of the responsibility of your generation, when your boys and girls are facing the world and your men have got to be kept up to the mark in their efficiency, you are going to see a deep and somber and in the long run therapeutic awakening in the American heart to the need of the thing I am talking about. In the meantime, most of us have to stand by and await that time to come.

It is hard, the doctors tell us, to get people to take the diagnosis. We are fond of external applications, especially when they appeal strongly to sight and smell, but

for those internal operations that cost us extraordinary suffering and pain we have no taste yet.

The war did not do that exactly, but the war brought out that symptom, and you know when the war came how surprised our modern world confessed itself to be. What! Could such a thing happen in such an age of Christian civilization? Didn't it mean that Christianity had failed? Why, my friends, we know now that the war was the finest and inevitable fruit of our civilization; it was exactly the kind of a thing that was coming to pass. If you sow wheat, you get wheat; if you sow barley, you get barley; if you sow dragon's teeth, you get war. Now, when that came on, it caused pessimism and despair in many quarters where formerly men were trusting to what they were pleased to call progress. Magic word before the war, but a word that is now begging its bread in the streets of the world,—progress! Who believes in progress today as it was preached before the war? Not many. Men do not know where the universe is tending. That old American phrase, "We don't know where we are going, but we are on the way," is a fearsome thing to many people today, because we want to know something about our terminal facilities, and we would like to know who is managing the highway along which, whether we like it or not, we have got to march: and that is the thing I am trying to lead you back to see. So I have gone seemingly far afield, but I want you to see the kind of an intellectual atmosphere in which we are living.

We breathe this in, it is all around us, and the only way in which one can escape from that parochial mentality of his own time is to try to see things in relation; and let us try to analyze what might be called the common religious consciousness of mankind.

Religious Consciousness.

Although you may think that you are quite different from the ancient Roman or the ancient Greek, after all you are made of the same red clay, and you have the same kind of reactions toward life. Time has made little or no change in the essential functioning of human nature. You feel today, though you may not suspect it, about these things very much as the primitive,—well, I will hardly speak of that mythological person about whom we know nothing, the so-called primitive man, but I would say the man of 800 B. C. felt.

When you look at the religious consciousness, that is, the sort of mental activity in each man's life that has to do with religion, you can analyze it into four indivisible characteristics. The first is a sense of dependence.

Take the ancient man! Here he is. He looks about this marvelous universe, wonderfully furnished, finely done, the ground carpeted with a marvelous and ever perpetuating green carpet, the heavens illuminated with the most wonderful lighting system, the heating system excellent in summer, but surrounded by forces that can freeze him and burn him and starve him and kill him: and naturally the first sense a human being would have in a universe like that would be the sense of dependence, of helplessness, a feeling that in the midst of these natural forces man is the least important of all things.

Perhaps that sense of dependence is being deeply emphasized today in the modern mind by the discoveries of science. When one realizes the abysmal depths of space, the comparative minuteness of this little molecule of atoms we call the earth, floating about in space, it is easy sometimes for us to feel as the psalmist did:

> "When I consider thy heavens,
> the work of thy fingers,
> The moon and the stars,
> which thou hast ordained,
> What is man, that thou art
> mindful of him?
> And the son of man, that
> thou visitest him?"

That is the feeling, that sense of dependence. You find it at the root of all religion,—dependence upon a power other than ourselves.

An American writer of note has defined religion, or shall I say described it, in these words: "Religion is man's effective desire to be in right relation to the power manifest in the universe." Man's first reaction to that sense of a power manifesting itself in the universe is to awaken to a sense of dependence on that power and to have begotten in his mind a desire to come closer

to that power, to have communion with it. So the second characteristic is a longing for a human life in God, an inevitable tendency to make God in his own image.

This so-called ancient man about whom I have been talking, who looked about this universe, feeling all these mysterious forces around him and that sense of dependence rising in his soul, would ask himself a question like this: "What is the nature and disposition of that power that manifests itself throughout all the universe?" And the chances are that he would say, "It is something like myself." And so you find man from the beginning thinking of God in terms of his own consciousness, one who thinks and feels and loves and hates, sometimes as having a body, as dwelling in some particular region of space,—the anthropomorphic tendency of human nature, as it is called, to make God in our own image. It is illustrated in the tendency to make images of the gods and to worship those images, which are after all but the symbols of the invisible something that man cannot reach save through what is suggested to him by what he sees.

A third characteristic is the moral effect of that: for making God in his own image to get rid of that sense of dependence through some kind of communion with God tends to develop in man a sense of sin, a sense of sin which widens the gulf between him and God, and intensifies his moral and mental distress.

That is strikingly illustrated in the growing morality in Greek speculation about God, and the growing distress, so that when you come to the age of our Lord and the age preceding it you find that the profoundest belief of the pagan world as well as of the Jewish world was as to the apparent inaccessibility of God because he had gone off into some inaccessible region. Lucretius has a great phrase—he borrows it from the Epicureans,—when he speaks of the gods dwelling far beyond the flaming walls of the world, where comes, as Tennyson has spoken of the island valley of Avilion:

> "Not hail, or rain, or any snow,
> Nor ever wind blows loudly."

Far out of man's reach, that sense of sin, that sense of alienation, that sense of not being right in the presence of the eternal, coming from the moralization of man's image of God. You see him throwing away his graven images, turning away from the ritualistic genuflections of ignorant priests, and trying by some scrutiny of his own consciousness to come into communion with this great moral God; and the more he thinks of it the more critical he becomes of his own life, the more profoundly uneasy about the moral trend of the world, and an increasing sense of helplessness which inspires in him a passionate desire to do something if possible to close up that gap and bridge that gulf. And that brings into conspicuous attention the fourth characteristic, the prominence of sacrifice in all religions worthy of the name.

You find men reasoning here: "I depend upon God. I am homesick, and yet I am afraid to go home because I have sinned. What then can I do to take away that sin? What can I do to placate and purge away the guilt of my soul?" You have it in Micah, where Micah speaks of giving the fruit of the body for the sin of the soul. And the ancient man brought huge gifts, material gifts, and burned them and sacrificed them. The very language of religion that we are constantly using, the words "delicate" or "consecrate" or "lay up unto the Lord,"—all of those words are priestly words, they are sacrificial words that were evolved by man trying by some process to bridge the chasm between his soul and God through some kind of sacrifice.

The Element of Sacrifice.

That brings us face to face with a most prominent phase of the highly moral religions of the world,—the presence in all of them, and chiefly in the greatest of them, of this element of sacrifice. Now let us take a look at that!

As I have said, it illustrated itself in an ethical performance. It begot in the Greeks quite early, even long before Homer's time, an asceticism wherein men punished the body, became vegetarians, did then what was done in the early centuries of the Christian era,—punished their bodies for the sake of saving their souls with fasting, and vigils, and lacerations of the flesh, the wearing of haircloth shirts next the body, things of that kind. Celibacy is another thing that was suggested to them, perpetual virginity, the denial of the nat-

ural social relationships, the refusal to marry, bear children, or to live in happy human relationships, if by any means they could through these meritorious acts get rid of that sense of sin.

And yet has it not been with even the finest and highest of them as it was with the young ruler when he asked the Lord, "What lack I yet?" There stands at the end of Judaism, that long tradition of earnest and godly men, Paul himself, the man whom God chose to be the great interpreter of Christianity to the Gentile mind, who labored in and out of season with the finest religion that ancient world had, the very gift of God in Judaism: and yet what is his testimony? He writes it in the seventh chapter of Romans, a chamber of horrors and an Iliad of woes, wherein he describes the law of his members and the law of his mind. "That which I would, I do not, and that which I would not, that I do. The will is present with me, but how to perform that which is good I find not. Wretched man that I am, who shall deliver me from this body of death?"

That is the end of that great process. And it was just at that time when the ancient world was looking for religions of redemption all over the Græco-Roman world, where in small communities or in the metropolis itself there were rituals of sacrificial performance, of denials of one kind or another, when the whole epoch was clamoring for a religion of redemption, for a Lord and a Saviour,—it was at the fulness of time, as Paul says, that God sent forth his Son to be our Saviour.

That being the case, let us advance our thought a little! I want you to see, for example, in the Book of Job, the finest product of later Judaism, just how a man who suffered much tried to reach out into futurity and touch the hem of Christ's garment on his way to Golgotha.

When Job had wearied of his friends' criticism he offered a prayer, and the prayer went something like this: "O God, I am so weary and tired! Will you not hide me away somewhere in some quiet corner of the underworld and let me sleep awhile, and then when I am rested, call me out, and we will talk it over and see eye to eye!" Then that other self came in, and he said, "Oh, what a vain thought that is, for he is not a man that he can understand my case! If I went into his presence with my boasted integrity, would he not cast me into a ditch like a bag of old clothes? Oh that there was somewhere, somewhere in the universe, a daysman, a go-between, who would lay his hand on my shoulder and thine, and be our mediator and our advocate!"

And he came, you see. Job just felt after him and reached after him, but he was not there. Now, what Job wanted, Christ became to the world: for that is his name. He is mediator, he is advocate, he is go-between, he is God manifest, with one hand in our hand and another in the hand of the Father, the ineffable Father, the great, mysterious God, to bring us together. And the word is the word "reconciliation," for that is what reconciliation means. It means to take things that were broken and put them together, not by some legerdemain of external sealing, where the rifts are still apparent, but rather by that alchemy of life wherein through Christ we too become united to the life of God, we become reconciled.

If you read Paul's epistles in the light of what I am saying, how easy it is to understand phrases! "You who were dead in trespasses and sins have now by the cross of Christ been made alive and brought nigh. You who were alienated are now reconciled." And so he called the gospel "The gospel of reconciliation."

But you know it is difficult to get people to believe in the need of reconciliation who go upon the assumption that they have never done anything in their lives that needs to be reconciled. The trouble with our age is that we act on the assumption as if the world were under new management because forsooth we have stumbled upon the airplane, and the Woolworth Building, and Wrigley gum! But that is all on the outside, for in our own life—will you believe me?—we are made of the same texture, we have the same needs, and we are all fronting the same eternal world.

Now I will go a little further. I want you to see, if what I have been saying is true, how utterly inadequate for us a religion would be that offered us simply an example in Jesus Christ to save ourselves, or simply a teacher.

Men speak of Jesus as the great teacher. I hear people say, so common it is to hear it, "Well, my religion is the religion of the Sermon on the Mount! I do not like Paul," —forgetting there is more hell in the Sermon on the Mount than there is in the rest of the New Testament put together. Oh, let us have done with impressionism! I would rather be a dumb dog in the world, and go through the world without eyes and without soul, than to be an impressionistic fool, vaporing about things that I do not understand. If we are going to be leaders, if we are going to put the firm hand of leadership on the raw problems of our age, we have got to know more than our fathers and mothers and a good many of our preachers know or believe about this thing I have been talking about. So for that reason I am trying to hammer it in, you see. I have confidence that you can receive it, even though you must be willing to take it from me. At any rate, you will take it and look it over.

Now, that is why the great word in the apostolic preaching was not vested in a teacher. Why, they had teachers galore in those days! That was the profession of nearly all the vagabonds and humbugs in the world, to be teachers and philosophers. Unhappily nowadays we have got them, but they do not call them that: they call them doctors of philosophy. I do not mean all of them, but the same type,—astrologers, magicians, magical workers. Simon Magus was a capital illustration. The apostles wouldn't have got out of the environment of Jerusalem with a doctrine like that. No, no! They went out and said, "Here is a redeemer!" Read Paul's great Mars' Hill speech, the man who dared to stand in the midst of the best culture of the time—it was not the highest culture, but it was the best they had,—in Athens, and he said, "Gentlemen, I perceive that in all things you are an extremely religious people, because as I passed by in your marvelous city I saw among the buildings and among the fine statuary an altar to the unknown God. Whom therefore you ignorantly worship, him declare I unto you. But you must know from your own speculations, you Stoics and Epicureans have already thought this out, that the great God of the universe cannot be confined in a building made with man's hands, as if he needed anything, since in him we are. He has created us of one blood, whether Jews or Gentiles,"—what a thought that was for a narrow-minded Jew or Greek!—"he has made of one blood all nations of men to dwell upon all the earth, hath fixed their bounds and habitations, and hath determined their appointed seasons," meaning he has ordered their philosophical and their social history in order that there might rise out of that the passionate desire "to feel after him, and find him, though he be not far from any one of us, seeing that in him we live and move and have our being: as one of your own poets has said, We are his offspring."

That is great preaching! What did Paul say next? Listen!

"Those former times of broken lights and struggles God winked at," that is, he indulged the ancient world because it was coming up out of the childhood of the race, "but in these last times he hath appointed that all men shall be judged by that man whom he has appointed and raised from the dead and set before them, this Jesus Christ, the world's Saviour. And therefore," says he, "in the name of that man he calls upon all men everywhere to repent."

Now that is the hardest thing in the world for a cultivated person to do; I mean, at the bidding of anybody else. They say a woman changes her mind a dozen times a day, but she does it on her own initiative. To repent is to change your mind, to change your mind radically at the suggestion of another, to turn right around and retrace your steps. Those Greeks found it hard to do, and few of them did it. But that is the way Paul presented the gospel.

So what is the use of our going out today to a world already weary of theorizing and speculating, where our modern philosophy has run into a blind alley of absurdities and contradictions, where in old philosophies there seems no future for science, and where each individual soul is increasingly aware of the instability of its grip on this intangible world, and must find somewhere in the eternal regions a place of peace and safety? Burdened as we are with our own moral instabilities, where are we going to find an answer to that great question save at the foot of the cross of Christ?

THE DISCOVERY OF THE LIVING CHRIST.*

Rev. James Reid.

And they drew near to the village whither they went. And he made as though he would have gone further, but they constrained him saying, Abide with us! Luke 24. 28, 29.

This is one of those simple human stories that take us into the heart of religion. It has this merit for us, that it happened after the resurrection, and therefore it gives us the assurance that the same kind of thing may any day happen to ourselves: for one of the great meanings of the resurrection is that the risen Christ is everywhere available to men. It is difficult to grasp the fact of a spiritual presence, we are so hopelessly tied to the material, but the simplest and the truest way of thinking about Jesus is just to think of him as we see him here: walking our roads still, coming into our homes, our workshops, our sick rooms. In fact, a well known writer says that one of the differences between Christ and any great man of the past—say Julius Cæsar,—is just this, that you can always walk down the street and be sure that you will not meet Julius Cæsar, but you cannot walk down the street any day and be sure that you will not meet Jesus Christ.

These two men were going home from the crucifixion with hearts like lead, and the crown of their sorrow was that they could not understand it at all. If Christ was not the Messiah, then there was no one who would ever come within miles of taking his place: but if he were the Messiah, why had God allowed him to die? That was their problem, and they were going over and over it again till their heads were in a whirl, and the black cloud would not lift.

Then Jesus drew near and made up to them. You can be sure he was there because they needed him. That was one of his characteristics,—he went about the world with an eye for people who were in trouble, and he was always finding them out in unexpected places.

Very soon they had told him their difficulty. He was the kind of person you could always tell your difficulties to: he was so certain to understand, and not to smile except to smile it away. In a short time Jesus had cleared the matter up for them, and brought back to them out of the shadows the face of God which they had lost at Calvary.

That is another of his gifts. You take a trouble to Jesus. You open it out before him, he brings his light to bear on it, and he will shew you the way out, or the way through, or the way up. He will not always solve the problem. He said to his disciples that there were things they could not understand at their stage. But if he does not bring a solution he will show you that there is a solution waiting ahead in the clear light of God,—perhaps beyond the turn of the road we call death, where all the big discoveries are waiting,—and with that assurance you can go on.

So Jesus did with these men, making their hearts burn, kindling a flame of faith where there were only the dull ashes of a smoking fire. And then a strange thing happened. When they came to their home he made as though he would have gone further.

That is, of course, what any of us would have done. There is no one of us who would go to a friend's house in such a case, uninvited. We might want to go in, but we wait for the word of invitation. We would not intrude where we were not absolutely sure we were wanted. That is part of the terms on which we live with our friends, that we respect their liberty, that we will not force ourselves upon them.

That was what Jesus did. And yet it sounds strange. Perhaps we have never thought of that side of his character and his way with people, yet it was his habit all through. He never forced an entrance to any man's house. He never tried to intrude into any man's life. You remember that exquisite story of his day with the woman taken in sin: when Jesus was left alone with her and a confession was just trembling on her lips, he did not allow her to make it. He would not intrude, or ask any questions, or invite any confessions that might bring a blush to her cheek, when there was no need of words, for he knew, and she knew that he knew. The only house to which Jesus ever invited himself was the house of Zaccheus. But he saw that Zaccheus was just burning to ask him, but

* Northfield General Conference, 1925.

dared not, and so the invitation was already there. He never intruded, never forced himself on people. He was always unobtrusive, waiting to be asked, careful lest he would make a disciple on false pretences, or put any man in a wrong position.

This is a trait in the character of Christ which we do not always think about. We have many aspects of Christ's character in our mind. We think of the appealing Christ who pled with men to make up their minds about life and truth and God. We have the indignant Christ, clearing the Temple of the thieves and rogues who were making it a dishonest market. We have the majestic Christ who stood like a king among judges and aristocrats, the only king among them. But do we ever think of the unobtrusive Christ, the Christ who waits to be welcomed and invited and constrained, who, when they came to their home, hesitated and made as though he would have gone further, and if they had let him go would have gone, and left them without the greatest discovery of their lives?

For that is his way with people still. The message this story has for us is that he comes, and if he be not welcomed and constrained he goes. We may not recognize him as Christ,—that is the point,—not just at first. There is an old saying that God comes without a bell. We may not know that we have been visited by Christ, but get behind the scenes, and the real story is that he has come, and because he was not welcomed he went.

> "The roseate hues of early dawn,
> The brightness of the day,
> The crimson of the sunset sky,
> How fast they fade away!"

We all know something like that in the inner life of our spirits. We have an hour when God seems near, and then somehow the moment passes and we seem to be left alone. Most people have had in their experience a time when Jesus was the biggest figure in history, the hero of heroes. We have missed our true development if we have missed that. There is a time in life when it is as natural to love Christ and to want to follow him as it is to love our mother. But the moment may pass. Or it may be an impulse to do a kind thing to someone, but the impulse goes and we feel quite differently. Or there is an hour when our hearts are burning with the flaming miseries of other people's lives, and then the hour passes. And though we feel we have lost something, we take it as a bit of life, and come to imagine our hearts as a kind of Æolian harp, hung out of the window for life to play upon while we give ourselves to the sterner business of life. But the question is, whether the real explanation of those experiences is that Christ came and joined himself to us on the way, and made our hearts burn for a moment as he lit up a fragment of life, or duty, or the love of God, and then he made as though to go further, and we let him go!

That was Jesus' way in life, and it is his way still. That is the reason why religion seems so elusive a thing. It is because God will not force his way. Many people still cannot get past the question why God does not compel them. They seem to think that if God be a reality he will force himself in on us in some startling and recognizable form. They do not see the truth that God cannot compel. He treats us as his friends. No one can force his way into a human heart. Faith is a thing you cannot compel. You may force a man's lips, but he becomes a hypocrite. You may dominate his mind, but then you have taken away his mind. You may compel a man's obedience, but then you have taken away his manhood. And God's great business with us is to train us into manhood, free and sincere, seeing the truth with our own eyes and claiming it with our lives, and seeing goodness for ourselves and choosing it with our own wills,—there is no other way for God to take. Jesus might have had a horde of followers who were hypnotized into religion, but they would have been a flock of sheep, not a band of men. The result was that he died with a mere handful of disciples, instead of an army of slaves, and he was well content to have it so. He knew that the other way, the way of drill and discipline and dominion, would never have been the church of the living God. For the church of the living God is a society of friends,—the society of the friends of Jesus.

And so the truth comes and whispers itself to our conscience, or the light dawns and gently touches our inner eye, or the love steals in and knocks at our heart's door, and if they be not laid hold of and

kept as men grasp hid treasure, they go: and when they go they leave the heart more desolate than before. There are people today who tell us they can see nothing in religion and little in Jesus when the reason is that once they saw and shut their eyes, once they heard him knock and turn away. It is this kind of tragedy which was in the mind of Holman Hunt when he painted his picture of Christ at the door with his lamp and his gentle knocking. There is a kind of suggestion in that picture that if Christ be not admitted to that house he will by and by turn aside and go somewhere else, as has happened again and again with people and nations which have rejected Christianity. For up in the corner the artist has written in Latin, "O do not pass me by!"

Our Best Moments.

But we do not need to dwell on that side of the picture. Thank God we have the assurance that God never finally leaves any man, though ears may grow so dull that his knocking cannot be heard till some stroke of circumstance shatters the house about our ears! Let us rather turn to these two disciples with the risen Christ beside them whom they did not recognize, and see how they reached the knowledge of the great reality of his presence! The Scripture tells us that they constrained him, saying, "Abide with us!"

What does that suggest to us in dealing earnestly with our best moments?

In the first place we ought to recognize them for what they are,—the touch of God upon our life, the whisper of God within our souls.

It is true the disciples did not come to that recognition till they had followed the impulse of their hearts and had brought Christ into the house. And some people come to a full clear sense of God for themselves by that same road of experience. But surely the disciples had their experience that we may take a shorter road. That is the business of Scripture, to open to us secrets which men have had to go through many weary wanderings to learn. There is a place for tradition in the religious life, and its place is to enable us to begin where other people have left off, and to take for granted the gathered wisdom of the race on its long way to God. The beginning of reality in religion, then, is to recognize God at work in our life, and to call him by his name.

There are many people who have a good deal of real religious experience, though they have never recognized it for what it is, nor linked it up with any thought of God. They have never seen that the Spirit who makes their hearts burn with aspiration and with compassion is the same Jesus who lived, and died, and rose again. What they need to do is just to recognize their experience for what it is, and realize that it is God with whom they have to do.

This unconscious fellowship with God, if we call it so, does not reach its full development or its full power with us till we become conscious of the real divine source of what is moving us. If we knew it was God who comes to us in every fine moment, and not just a passing emotion like a fitful wind, would it not make a world of difference? It would make all the difference for many people between a world that is dark and lonely as death and a world shot through with love and companionship, as the spring morning is shot through with the sunlight. Clutton Brock says, "To recognize the grace of God, to affirm it, is to be aware of the very scent of God, and to be drawn by it the more powerfully because we know what it is." What a new light sprang into the world, what new meanings came into those conversations by the road, when they became aware they had been in touch with Christ in one whom they had taken for a stranger! Mr. H. G. Wells in "God the Invisible King" describes the experience of finding God real in words that might be used by thousands upon thousands: "It is as if we were touched at every point by a being akin to oneself, but sympathetic beyond measure. It is like standing side by side with one whom we love deeply and trust completely. The moment may come when we are alone in the darkness under the stars, or walking along a country road, or when we sit and muse (he might have added, when we are meeting with people who, like us, are seeking him as the disciples did behind shut doors in a world haunted by fears and perplexities), but when it comes our lives are changed. There is no longer any doubt of God." And it comes when, stirred by some holy impulse or touched by some fine moment, we

are not content to let it pass, but instead we look up and say, "Father!"

Take Him In!

But the second thing we need to do is to take him definitely and with patience into our lives.

"They constrained him saying, Abide with us!" This word "constrained," says a great scholar, is the strongest word in the New Testament. We must TAKE him in: and that means effort, deliberate.

One of the main reasons why religion remains an unreality is that we miss this side of it. We think of God as waiting his chance to break into our life, once we open the door. There is a truth in this. Often it needs only a surrender on some point or other for faith to become an overwhelming experience that takes control of our life. But there is another side to it, another demand religion makes. It demands to be thought out. God needs to be sought, to be definitely brought into life. We need to think out, with the shadow of Christ upon our life, the implications of our Christianity. The love of Christ is like any other love. If it is to be real experience we need to think out its meaning and its demand upon our life in every kind of way. Those disciples took him into the house, they constrained him saying, "Abide with us!"

What does it mean to take him in?

Does it not mean taking him into the home, for one thing,—into the family secrets, into the household troubles and cares, asking what he has to say or suggest? Had Christ been long enough there with those disciples at Emmaus,—though the real meaning of that discovery is that he never went away,—those men would have brought their problems to him, all the little difficulties and points of strain, how they were to deal with the wayward son and the disagreeable relative and the troublesome next-door neighbor, and he and they would have worked them out together. New questions would arise,—whether it was right to indulge in this or that extravagance when not far off there was a sick friend who needed help. A thousand and one things would come under his light. Old habits would be condemned, and new ways would begin, and everything would be different.

And it would mean taking the living Christ into the place of business. There, again, everything would come under his light and be brought to his counsel. Some troublesome questions would settle themselves, with him in their minds. They would find the right way to deal with the frictions that rise wherever people are brought into contact with one another in matters of money and work. These things he and they would work out together.

And it would mean taking the living Christ into the place of pleasure. He would be with them in their leisure hours. Jesus knew the real value of things. There is nothing like a real religion for teaching a man when art is good and when it is only a cloak for an appeal to the passions. There is a kind of mirth in which people could not indulge, and jokes they could not make, when he was near. Religion is not a killjoy as some imagine: but one wonders, when we look at the bills that fill our theater hoardings, whether if Christ came with us to the door of some places of amusement we would constrain him saying, "Abide with us," and one wonders whether if at that point we let him go we might not find when we came out that somehow we had lost him. That is the real test. As Wesley put it, "Whatever makes it more difficult for you to pray, or to think of God, or to hold a high moral standard, that kind of reading or amusement is wrong for you." On the other hand, there are great stretches of our life which have been captured for evil, which Christ wants us to recapture for him, and that can only be done as his Spirit finds his way into all our life and all our interests. A living Christianity would burn up, but it would also purify and give back to us for the enrichment of our life a good deal of what at present is regarded by many people as the province of the devil.

In short, religion will only be real in the measure in which we face everything with the living Christ and let his light shine into it. But it will mean taking him in, definitely thinking out life with him. And that means effort and sacrifice. It means study and prayer, and a new examination of ways of living and acting that have become habitual, and which have never been condemned because we have tied up the work of religion to saving us from a few outstanding sins which are already under the ban of any decent public opinion. We have

to let in the light into everything,—old ways of thinking, and customs of every day that are so familiar that we do not realize how wrong they are. We have to take him in, facing the problems he raises and the tasks he sets, and working them out with him.

That is what a real Christianity is,—facing life with the living Christ, working it out with him. And the WITH HIM is the whole secret. For he does not come as Master merely, he comes as friend.

These men were not afraid of taking Christ in. It may be they had nothing to hide, but if they had, they did not fear to let him into their secret, for they knew that he did not seek to condemn, but only to help them to put things right. And they did not fear his counsel, because they knew there were no tasks he would set them but what he would help them to carry out.

The solution of our problem is not merely a matter of wisdom, it is a question of power. He will not lift the burden, but he will fill our hearts with a new purpose which will make the burden no longer a crushing load, but a kind of inspiration, a burden we carry for him and for his world. Many things that seem hard to do, many changes that seem hard to make, become no longer difficult because he changes us. And that is half the trouble. Many changes that need to be made to make the world God's world, are hung up because we need to be changed first. We need to have new desires that will make it easy to part with things, new ideals of success that will make it easy to let cherished idols go. That is his great secret. Things are changed because in the presence of Christ we are changed. And so bit by bit he comes to fill the texture of life with new meaning, and in all its work and joy and love he stays with us, the abiding presence, the unchanging friend.

"I know thee, Jesus, who thou art,
Jesus the dying sinner's friend:
Nor wilt thou with the night depart,
But stay and love me to the end:
Thy mercies never shall remove,
Thy nature and thy name is love!"

There is one question that is worth asking: Where do we stand with the living Christ, and where do we part with him? It is worth while surveying our life from that point of view. Maybe this choice will face us as we leave the church building, where we feel we have been with him. Out into the street he will go with us, and then it may be he will make as though he would go further and leave us. Things will look different out there. The world with its clamoring interests will rise up to make us feel that religion is unreal. Perhaps words will be spoken that will chase from our hearts the influence of his presence, and make it easy for us and him to part. Are we going to let him go? Or as we pass into the street, the home, the market place, are we going to constrain him and say, "Abide with us!"?

VOICES OF THE GREAT CREATOR.

IV. THE VOICE OF THE GARDEN.

Rev. Albert D. Belden.

According to the Scriptures man's story begins in a garden and ends in one. "God planted a garden eastward in Eden . . . . And on this side of the river and on that was the tree of life." From Eden to Paradise, from the garden of innocence to the garden of holiness,—that is the progress of humanity. Man sins, and forfeits the happiness of innocence: he struggles, divinely aided and wins the happiness of sainthood; and through the long and tragic story a garden will always speak to him of the happiness lost and the happiness yet to be found.

Happiness,—that is the voice of the garden! True happiness is not a solitary thing, but a composite of many virtues, an elixir mixed of many delights. Beauty is in it, and joy, all-pervaded by reverence and peace, and withal steeped in sacrifice and sweetened with mirth. Is there any spot on earth that so combines these ingredients of happiness like a garden?

The kiss of the sun for pardon,
The song of the birds for mirth:
One is nearer God's heart in a garden
Than anywhere else on earth.

There is first of all the seclusion, the quiet retreat from a world indifferent or

opposed. Then the healing beauty of flower and fragrance. Then, if we will, there may come the deeper peace and awe of a realized Presence. Then the surrender of our selfishness, both of sorrow and of sin. Then the uprush of new joy and even mirth! Who has not had some such experience? Who has not heard the voice of God walking in the garden, in the cool of the day, asking, "Where art thou?"

Thomas E. Brown's beautiful words come inevitably to one's mind.

"A Garden is a lovesome thing, God wot!
Rose plot,
Fringed pool,
Ferned grot,
The veriest school of Peace; and yet the fool contends that God is not—
Not God! in Gardens! when the eve is cool?
Nay, but I have a sign:
'Tis very sure God walks in mine."

One cannot think of gardens without thinking of flowers, those sweet messengers of divine goodwill. If it is the human habit to use flowers as the most eloquent symbols of our desire for the happiness of those to whom we send them, how can we escape the conviction that every fragrant bloom that nature yields is a living word of love from the great Creator, proofs of his passionate desire for our happiness? The amazing achievements of a Luther Burbank and other magicians of the garden reveal to us how readily the Creator rewards the garden-makers amongst his children. He would have the whole earth one glorious garden until even "the wilderness shall rejoice and blossom as the rose."

The Garden of Gethsemane.

But in Scripture there is another garden that lies between the garden of innocence and the garden of holiness. It is the Garden of Gethsemane.

We so often think of that garden only in terms of the great tragedy that we forget it was a favorite retreat for Jesus. St. John tells us, "Jesus ofttimes resorted thither with his disciples." That garden spoke to him as it will speak forever to us of the sacrifice that lies at the heart of eternal happiness. Only when the soul cries, "Not my will, but thine be done" can the angels be free to minister the joy unspeakable and full of glory. The happiness that is selfish is cankered at the heart like "worm i' the bud." It carries its own destruction within itself. But the happiness which has love for its heart is imperishable. It is God-centered, and is everlasting as he is everlasting.

Every garden voices in some measure this great secret of true happiness, for every garden is full of sacrifice. The soil yields up its virtue that trees and flowers may live; the leaves of the tree perish that the tree may be clothed anew with life; insect and flower vie with each other in mutual sacrifice for mutual benefit. What a wondrous scheme of give-and-take to give again it all is! Every achievement breaks in sacrifice to rise again from the dead to still newer achievement. "And in the place where he was crucified there was a garden."

The Garden of Resurrection.

"And in the garden a new tomb." Still another garden! But its tomb is broken, and this, the garden of resurrection, assures us that in God's world no sacrifice is vain. We cannot make God our debtor, and at last we shall find him the greatest giver of all. Let the voice of this garden, then, whisper to you the promise of happiness beyond every present vista of pain or experience of hardship! Whatever tomb of grief or cruelty claims you for the moment, it shall be rent at last, and amid flowers and fruits of unfading delight you shall come forth to fuller life.

There is a story that a certain creeping plant—and one of the most glorious of its kind,—was originally a short and obscure shrub, but a gardener of genius who discovered it one day lying uprooted by a tempest gave it a new opportunity of life in his garden, supporting it with trellis-work. To his joy it began to climb the trellis, and entered upon a new and richer beauty than ever before, transformed from the insignificant shrub into the high-reaching creeper. Wherein is a parable. There is a gardener of souls, and patiently he tends us to make us worthy a place of honor in his garden of gardens. No matter what tempest has torn us, what blight has befallen us, however badly we have started, he can lift us up to beauty and glory yet. For did he not say even to a perishing thief, "This day thou shalt be with me in God's garden"?

(Next month: The Voice of the Sea.)

THE STEADFASTNESS OF CHRIST.

Northcote Deck.

As our Lord went on his shining way, often tired in limb, untired in patience and love, the time came when the cross, and the becoming sin for man, seemed ever more dreadful. How dreadful, how terrible, to his purity we have a faint revealing in Luke 9. 51, where we read, "When the time was come . . . . he steadfastly set his face" to go to Jerusalem, to Calvary. As the Man of sorrows passed on his mysterious way, spiritually alone, to the great sacrifice, we must realize that though he was very God he was yet so perfectly man as to be tempted in all points like as are. And the cross cost so much, the cup of his Father was so bitter, that to describe the effort it was to him we are carefully told "he steadfastly set his face," not once, but often, "steadfastly."

I remember once in Malaita running into harbor in the "Evangel" before a tremendous storm. As we rounded into the wind to pass between the reefs, the blinding rain squall so smote the native steersman in the face that after a moment he turned and ran, leaving the ship with no one at the helm at a moment of great peril. One had to jump to the wheel, and set one's face and one's teeth to look out somehow against the smiting tropical rain, to watch the reefs we had to pass between till we were safe beyond. And I believe that there must come in all our lives times of crisis when tremendous spiritual issues are at stake, and when there will have to be on our part a deliberate setting of the face by faith to go through with God. Such crises may not come often in life, but when they do come they may be of most critical importance to our lives and future service, as still further we are tested that we may be still further trusted.

And the prize, the incentive for such service? Well, with him our Master it was, "Who for the prize set before him endured the cross." His prize, his greatest prize was, I am sure, "I do always those things that please him." I remember a prize of boyhood's days, and bringing it home, and how much more precious than the gilt-embossed book was my dear father's pride and pleasure in his not very studious son. The book I never read. I still remember that look of love on my father's face.

And that will ever be the purest ambition, the most splendid reward, far exceeding any crowns of glory or other rewards God may see fit to bestow: "That I may know him," and please him, and love him with all my heart, in all my days.

God keep such a goal ever before our eyes, and grant us each an abundant entrance into glory.

Prayer's "Five Reasons."

The following is George Müller's statement telling why he believed his prayers for the unsaved must be answered.

"First, I have had no shadow of doubt in praying for their salvation, knowing as I do that it is the Lord's will they should be saved, for he would 'have all men to be saved, and to come unto the knowledge of the truth' (1 Timothy 2. 4), 'And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us' (1 John 5. 14).

"The second reason is, I have never pleaded for their salvation in my own name, but in the all-worthy name of my precious Lord Jesus (John 14. 14), that is, on the ground of his merit and worthiness, and on that alone.

"The third reason is, I have always believed in the ability and willingness of God to answer my prayers (Mark 11. 24).

"The fourth reason is, I have not allowed myself in known sin, for 'if I regard iniquity in my heart, the Lord will not hear me' (Psalm 66. 18).

"The fifth reason is, I have continued in believing prayer for over 52 years, and shall so continue until the answer is given. Luke 18. 7, 'Shall not God avenge his own elect, which cry day and night unto him?'"

A man begins to place himself in line to receive the energy of God in his soul when he trusts Jesus Christ, and gives him right of way. That which Jesus imparts is what he ever lived to express in his own experience. He had and was the resurrection and the life, and therefore he could reveal eternal life and prove the medium for its impartation to others.—Dr. John Gardner.

RELIGIOUS BOOKS BUILD CHARACTER

OUR BOOK TABLE.

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

Biblical Studies.

Beast, Modernism, and the Evangelical Faith (The), by Francis Asa Wight. Stratford Co., Boston, Mass. 311 pages. $2.

The author is dead in earnest in this composite attack upon enemies of Christ and setting forth of his future glory. There is an exposition of Scripture teaching about the Beast and the False Prophet of Daniel who will be destroyed at Christ's coming, and an exposure of the evil of Modernism. On the other side there are a conservative statement of faith, a study of fulfilled prophecy, and an exposition of teaching on our Lord's return. Current false teachings are attacked, and the latest of facts adduced in support of the author's positions.

Cameos from Calvary, by J. W. G. Ward. George H. Doran Co., New York. 263 pages. $2 net.

Dr. Ward in the seventeen chapters of this helpful volume of sermons studies the lives of named and unnamed persons who touched the life of the Master during the closing days of his earthly ministry.

Annas the degenerate, Caiaphas the time-server, the goodman of the house, the owner of the garden, Nicodemus the sensitive, are a few of the portraits from the crowd, and always Jesus the Son of God gives significance to their love and hate.

So often have these men and women been studied that it would be wonderful were new light thrown upon their careers. Yet there are here spiritual insight, a fine use of the imagination, and a sound exegesis which warms the heart and stirs interest. One thinks better of men, and even covers their blindness with a cloak of charity.

The author's method is beautifully shown in his study of Joseph of Arimathea, who "went in boldly unto Pilate and craved the body of Jesus." Joined by Nicodemus, who brought spices, they together laid the body of Jesus in the sepulcher with their own hands. Christian workers will here find thought to direct their devotions in the Lenten season.—T. C.

Divine Vocation in Human Life, by James Alexander Robertson. George H. Doran Co., New York. 256 pages. $2.

A philosophic study, digging to the foundations of the idea expressed in the title.

Prof. Robertson believes that every man, whether he is conscious of it or not, is, or is meant to be, a fragment of the infinite purpose and plan of God, who on his part seeks men who will coöperate with him. Vocation is used in a comprehensive meaning. God's approaches to man are considered in the lives of scientists, artists, reformers, religious mystics and prophets. The closing chapter discusses Jesus as the supreme example of the fulfilment of his vocation.

Ephesians, edited by James Hastings. W. P. Blessing Co., Chicago. 480 pages. $4.

Another of that series, "The Speaker's Bible," planned by Dr. Hastings to preserve all that is worth preserving of the modern interpretation of the Bible: but don't be scared by that word "modern"!

From the number of pages it is evident that the treatment of Ephesians is quite full. The last 35 pages are a valuable succession of indexes of commentaries, sermons (the texts given), articles, and other literature on Ephesians, such as we suppose has not been compiled elsewhere.

Infallible Guide (An): Intimate Talks about Divine Guidance, by Charles A. Blanchard. Bible Institute Colportage Association, Chicago. 62 pages. 40 cents net.

Nine chapters, testifying that divine guidance is a possibility and a promise; showing how we can know it; and unfolding other aspects of the subject as derived from search of the Bible.

Dr. Blanchard is a clear teacher who has learned from experience as well as from the Word.

Life and Death: An Examination of the Scriptures on the State of the Soul after Death, by Caleb J. Baker. Bible Institute Colportage Association, Chicago. 32 pages, with diagram. 25 cents.

One of those weird studies in the text of

Scripture, abundantly proving to the author's satisfaction that Sheol or Hades is a definite location in the bowels of the earth (not the "grave"), that eternal existence, eternal life and immortality are not interchangeable terms but imply distinct conditions, and so on.

Open Gate to Prayer (The), by Mabel Nelson Thurston. Fleming H. Revell Co., New York. 60 pages. 60 cents.

A helpful and attractive little book, based upon the idea of prayer as keeping the gate open to an infinitely-loving and all-powerful Father. The clauses in the Lord's Prayer furnish the topics for the chapters.

The matter is freshly put. A Questionnaire at the end of each chapter sends the reader to the Bible to answer certain questions upon the subject of the chapter. This feature fits the book for group study and discussion.

St. Paul's Life of Christ, by Gwilym O. Griffith. George H. Doran Co., New York. 288 pages. $2 net.

The title is startling. Who was better fitted to write a life of Christ than Paul? That he knew a great deal about him follows from the intensity of his hatred against him. It is significant that two of the four men who wrote our Gospels should have been among the most intimate friends that Paul had. He ought to have known about all there was to know about the life of Jesus.

It is interesting, therefore, when we search his epistles with our author, to find that the earthly career of Jesus has but scant notice. Paul is concerned with the eternal Christ: "in the form of God—equal with God—taking the form of a servant—in fashion as a man—humbled—obedient to the death of the cross—exalted and given a name that is above every name." This was Paul's Christ. The magnificent perspective of Paul's view narrowed the earthly life of Jesus to almost negligible proportions, save the death on the cross, the resurrection, and the Lord's Supper which explained that death as the "new covenant in my blood." The reason for this emphasis is doubtless in the stupendous claims of Jesus, so that Paul's Pharisee friends, if not himself also, found him guilty of blasphemy. But when Paul became convinced of the truth of those claims on the Damascus road his whole thought of Christ was of one, as Luke expresses it, "sitting on the right hand of the power of God."

Mr. Griffith is an English preacher who is attracting a great deal of attention. In this book he follows through in attractive and convincing fashion the implications from this view of Jesus that Paul took: Paul the master mind of that century, if not of the centuries. At any rate, the view that Paul took of the life of our Lord has been that which has gripped Christian thought down to modern times. If recently a newer emphasis is placed on the earthly career of Jesus we need hardly be surprised that such finds elements of the divine in every twist and turn of that life. But if we are asked to forget the eternal Christ whom Paul preached, we leave the earthly career of Jesus unaccounted for, and at the same time lose that Christ who has been the hope of the world that now is and of the world that is to come.

The chapters on "The Living Christ" and "Doctrines of Grace" are perhaps the best. They show the doctrinal implications of all that has gone before.—S. C. H.

Tabernacle, Priesthood, and Offerings (The), by I. M. Haldeman. Fleming H. Revell Co., New York. 408 pages, illustrated. $2.50.

An exhaustive study in Dr. Haldeman's characteristic style of the tabernacle, the priesthood and the offerings as wholes and in all their parts, always finding therein the person and work and glory of Christ, a sacrificial Christ who shall come again. The best human being can approach God only on the ground of the shed blood of a substitute.

The frontispiece is a picture in colors of the high priest on the Day of Atonement. There are 10 other full-page pictures illustrating the text.

This book represents the best thought of the school to which the author belongs.

These Twelve: A Study in Temperament, by Charles Reynolds Brown. Century Co., New York. 278 pages. $2.

Dean Brown is so well known as a forceful, matter-of-fact preacher, applying Bible truth in a personal way to everyday life, that the character of this book will readily be guessed upon inspection of its 12 chapter titles:

Peter, the Man of Impulse;
James, the Man of Silence;
John, the Man of Temper;
Andrew, the Man of Decision;
Philip, the Matter-of-Fact Man;
Matthew, the Man of Business;
Thomas, the Man of Moods;
Simon Zelotes, the Flame of Fire;
Judas, the Might Have Been;
Barnabas, the Man of Broad Sympathies;
Paul, the Man Who Made Good;
Jesus, the Perfect Type.

It will be seen that James the son of Alpheus, Lebbæus, and Bartholomew do not appear in the above.

"Things Most Surely Believed": A Study in Christian Essentials for Growing Workers, by Gerrit Verkuyl. Fleming H. Revell Co., New York. 219 pages. $1.50.

A manual which attempts to set forth in uncontroversial spirit the essentials of Christian faith concerning which evangelical Christendom is virtually agreed. It can therefore be used in churches and classes of all denominations.

The 12 chapters take up such topics as "Why Faith in God?"; "The Triune Being"; "The Word of God"; "The Christian Virtues." At the end of each chapter are some "Suggestions for Discussion" and "For Further Research," the latter usually referring to conservative books.

By "growing workers" Dr. Verkuyl means young Christians and older Christians who have never studied these essentials of faith.

The Wonder of the Book. 95 pages.

The Wonder of the Gospel. 91 pages.

Two books by Canon Dyson Hague of Toronto, published by Evangelical Publishers, Toronto, at 50 cents each.

The first is a popular treatise about the Bible, divided into short chapters on its construction, unification, language, creativeness, Christfulness, and a dozen other subjects.

The latter is a revision, with notes and illustrations for present-day readers, of a work first published 150 years ago under the title "Brief Thoughts on the Gospel." Canon Hague values this so highly in his own spiritual life that he has edited the present edition.

Biographical.

Richard Baxter (The Autobiography of): Being the Reliquiæ Baxterianæ, Abridged from the Folio (1696), with Introduction, Appendices and Notes, by J. M. Lloyd Thomas. E. P. Dutton and Co., New York. 312 pages, illustrated. $3.

Something of more than antiquarian interest, for Richard Baxter made an impression in a stirring era in English history by reason of his independence and honesty of thought and action Most people know his name perhaps only as author of "The Saints' Everlasting Rest."

Baxter was born in Shropshire, England, in 1615. He died in 1691. His life therefore spanned one of the yeastiest centuries in the history of England. There were the political upheavals, including civil war, under Charles I and Cromwell, Charles II, James II, and William and Mary; and the religious disturbances due to non-conformity and popery. Baxter entered the church, and became one of the most learned and saintly men of the day, though forced into moderate non-conformity by his broad-mindedness and sympathy. He was a most prolific writer, embracing other subjects beside religious themes. He came in personal contact with national leaders in church and state, and was a chaplain in Cromwell's army. His autobiography thus sheds intimate historical information of great value. His accounts of the Great Plague and the Fire of London are vivid and informing.

As a mystic his writings contain much of permanent value. As a theologian the points then at issue and views maintained are largely, but not wholly, left behind. For instance, his stand upon inclusive Catholicism, with Romanism designated as only a sect, is that taken by Catholics today.

This abridgment retains Baxter's own words, and is well done.

David Brainerd (The Life of), edited and abridged by Homer W. Hodge. Christian Alliance Publishing Co., New York. 201 pages, illustrated. $1.25 net.

An abbreviation of "The Life of Brainerd, Missionary to the Indians, Taken from His Diary and Other Private Writings," by Jonathan Edwards. It is adequate to give the reader an impression of the intense devotion of that saint who burnt himself out in 29 years. Are there such living flames of fire today?

The cover illustration shows the grave of Brainerd at Northampton, Mass., alongside the graves of Jonathan Edwards and his daughter Jerusha, to whom Brainerd was engaged to be married.

Dr. Hodge is a sympathetic biographer. He is the man who has prepared for publication the successive books on spiritual life written by Dr. Edward M. Bounds.

Religion of Benjamin Franklin (The), by James Madison Stifler. D. Appleton and Co., New York. 138 pages, illustrated.

One of those thankless books that try to buttress a weak point in a dead man's character by boosting it at another point. Unhappily Franklin left too much in print on his religious and moral views and practices for him ever to be canonized.

The author is conscious of this feeling about Franklin all through, but thinks his religious convictions have been overlooked. He has examined much unpublished Franklin reliquiæ, and out of this treasure produces positive evidence to prove his point. True, Franklin early drew away from the narrow orthodoxy of his family, but throughout his years he was active in religious life and controversy, believed in rational religion, was a reader of the Bible, published many religious books and pamphlets, was a friend of George Whitefield, held a pew in Christ (Episcopal) Church in Philadelphia from 1760 to the time of his death in 1790, and so on.

In an Appendix we find a "Preface to an Abridgment of the Book of Common Prayer," which Franklin proposed in order to procure a more general attendance at public worship: proposed in all reverence and with much common sense. Also a

Dr. John G. Hallimond.

"Proposed New Version of the Bible," which is regarded as satire, and a proposed new version of the Lord's Prayer, which is thought to be serious.

The book is one that must find a place alongside standard books on Franklin.

Stephen Gardiner and the Tudor Reaction, by James Arthur Muller. Macmillan Co., New York. 429 pages, with frontispiece. $4.

The author undertook this biography because the biography of Gardiner had not before been written. He has combed over original contemporary literature,—state papers, ecclesiastical and social papers, etc.

Stephen Gardiner was secretary to Cardinal Wolsey and Henry VIII, bishop of Winchester 1531-1555, chief minister of Henry VIII after the fall of Thomas Cromwell, and Lord Chancellor of England under "Bloody" Queen Mary. From these vantage points he led the conservative forces in church and state during three reigns. He served his day in the threefold capacity of lawyer, statesman and diplomat. His repudiation of the papacy under Henry VIII, his opposition to Cranmer and the other reformers under Edward VI, his return to Rome and share in the persecutions under Mary, make his career one of outstanding significance for the Tudor period.

Dr. Muller's presentation of the man and his times will appeal to students of history, to close observers of the religious tendencies of our own day, especially those members of the Church of England, the Episcopal church in America and the Roman Catholic church who are interested in forecasting the further development of the Anglo-Catholic movement.

Greatheart of the Bowery: Leaves from the Life Story of John G. Hallimond, late Superintendent of the Bowery Mission, New York. Biographical Foreword by George H. Sandison, Fleming H. Revell Co., New York. 207 pages, illustrated. $1.50.

Thrilling stories of conversions to God from the underworld to which Mr. Hammond devoted the last 25 years of his life, and a few other striking experiences in connection with the Bowery Mission. It is well that books like this should be published, so that those who do not have firsthand contact with such miracles of grace may know that they are happening today.

Lincoln and Liquor, by Duncan C. Milner. W. P. Blessing Co., Chicago. 185 pages, with frontispiece. $1.

Dr. Milner is a Grand Army man who lived through the Lincoln era, and so had personal experience or observation of the facts and conditions he dwells on in this book. In addition to his own opinions the book contains many extracts from the books or letters of others.

The ground is laid in the first chapter on "Drink in Pioneer Days," then follow half a dozen chapters on Lincoln's attitudes. Presumably the book says about all that can be said.

Mystics of the Church (The), by Evelyn Underhill. George H. Doran Co., New York. 260 pages. $2 net.

We place this volume under "Biography" because the matter is so largely biographical.

After discussing mysticism in the Bible the author takes up at page 53 "Mysticism in the Early Church," and works down the centuries through the English, German, Flemish, Spanish and French mystics to "Modern Mystics," the latest named being Sundar Singh.

Miss Underhill is a specialist on mysticism. This book gives the cream, and at the end of each chapter it names books for fuller reading about the mystics and their writings.

Two Vincentian Martyrs, adapted from the French of G. De Montgesty by Florence Gilmore. Catholic Foreign Mission Society of America, Maryknoll, New York. 182 pp. $1.

These are two sketches of French Lazarist missionaries who served with most sacrificial devotion in China in the early years of the 19th century, and who died for their faith, Father Clet in 1820 and Father Perboyre in 1840. The stories are told with a somewhat quaint credulity, and represent no richer or truer loyalty than is found in the present Roman Catholic missionaries in

China from Maryknoll, or in many Protestant missionaries. The more modern lives speak more appealingly to us today, and these older lives would appeal more if they had been written by the good men at Maryknoll rather than by French writers of a more traditionalistic style of pious adulation. Nevertheless, these two missionaries were men of fearless and unlimited consecration, and their lives shame all self-indulgence and ease and sloth. There might be question as to their missionary methods, but there could be none as to their love of their Lord and of the souls of the Chinese, and as to their joy in their cruel sufferings and martyrdom.

It is well that American Roman Catholics are taking up this great mission and carrying it on with an energy and sacrifice as true as that of these earlier Vincentian missionaries.—R. E. S.

Various Themes.

Borderlands of the Mediterranean, by J. Gray McAllister. Presbyterian Committee of Publication, Richmond, Va. 294 pages, illustrated. $2.50.

The author is professor of English Bible in the Union Theological Seminary at Richmond. As is said in an Introduction, what a traveler brings back from the Holy Land depends on what he takes to it. Prof. McAllister has been teaching the history and geography of the Holy Land for 20 years, and he evidently has a big bump of observation, so we are not disappointed when he comes to describe Palestine and the Near East after a personal visit.

The book is not a professional treatise, but the record of a trip made a year or so ago. It is unusual, however, because of the large amount of historical and other information it contains. There are no trivialities such as superficial tourists tell, yet history and current information are conveyed with never failing interest. Over 80 photos of people, places, monuments, statues, etc., set one by the author's side on the trip.

Greece, Turkey, Syria, Palestine, Egypt, and Italy are covered in as pleasing a travelogue as one would wish to read.

Cost of A New World (The), by Kenneth Maclennan. Missionary Education Movement, New York. 190 pages. $1.

A comprehensive book of its type, in small compass. Its subject is the Christianization of the world. Pre-war conditions are briefly pictured to start with, then the new problems,—nationalism and internationalism, race, the industrialization of the Orient, the opening of Africa, the spread of education, the break-up of Pan-Islam, the conflict between spiritualism and materialism. Jesus Christ is seen as the only solution of all these disturbing factors. A closing chapter shows how.

Daily Devotional Bible Readings, arranged by L. Duncan Bulkley. Fleming H. Revell Co., New York. 378 pages. $2.

A page is given to each day in a year, in size and type about like the pages of Bible Notes in this magazine. The matter is wholly Biblical, with selections and the arrangement of them by Dr. Bulkley. Eight pages of "Prayers, Ancient and Modern" at the end afford further help for devotions.

The book was called "Five-Minute Bible Readings" when first issued. It embodies a useful idea.

Do Fundamentalists Play Fair? by William Mentzel Forrest. Macmillan Co., New York. 125 pages. $1.

The title is not intended as a joke. The author is perhaps better posted than any writer against Fundamentalism we have read, but though he is a long way from being fair himself his attack is from the standpoint of fairness.

Attack is the word. This book contains, within its compass, the most vicious and cold-blooded attack upon the Bible and upon Fundamentalists we have ever read. With a little humor and scurrility thrown in it would be a prize paper for the "American Mercury," or any hostile infidel sheet. It overreaches itself.

The author is professor of Biblical History and Literature in the University of Virginia. He claims sincere interest in religion and the church, with which he has been connected for over 40 years: a preacher and teacher for 39 years, part of the time in India, he says. Yet such a person has given time and effort to this efficient knifing of the Bible and of fellow Christians! We regret to see the honored name and influence of Macmillan connected with such a bitter output.

The various topics dealt with are those usual in the current controversy. A weak effort is made in the closing chapter to explain or bridge over the deadly work that has gone before.

Thrasymachus, or The Future of Morals, by C. E. M. Joad. E. P. Dutton and Co., New York. 88 pages. $1.

For the past year or two Dutton has been issuing a series of little books of challenging ideas under the title "Today and Tomorrow Series." Now comes this volume on morals.

Thrasymachus appears in Plato's "Republic" to assert that justice is the interest of the stronger. Morality, or law-abiding conduct, is thus the interest of the stronger, the ruling class. The author develops this pagan thought with many cynical applications to society in the past and present, under the name "herd morality." But he sees a new liberty of action that is likely to balk uniformity of conduct, arising out of

the growth of economic independence of women and the practice of birth control. The former, he thinks, will lead to increasing relaxation of the marriage tie, while the latter avoids the problem of children resulting otherwise from such laxity. He looks, however, for a revival of Puritan restriction on the part of the middle-aged to check these lax tendencies, and thinks he sees its symptoms already in England and America: but it will not finally prevail.

The author has no respect for God and religion, yet he says the emotional enthusiasm which religion generates is indispensable to a true morality. "Until, then, the life-force can contrive again to send a great religious teacher into the world, a true positive morality will be lacking." And he closes his pessimistic treatise on this note.

Doubtless the book voices what some beside the author are thinking and talking as they observe alleged increasing laxity of morals and diminishing religious influence. They ought to read the second chapter of Genesis and get a different basis for monogamy and morality than the merely animal and economic one.

Understanding Our Children, by Frederick Pierce. E. P. Dutton and Co., New York. 198 pages. $2.

A book that may be described as a common sense application of psycho-analysis to the problems of child-training.

The author is a practising psychologist who claims personal knowledge of thousands of cases of men, women and children. His position is that children are born without moral sense, conscience, or reasoning power: all they have is instinct and emotion. The problem is to develop character and civilized behavior along lines approved in the circle or country in which they live.

Beginning with the unborn child, the author discusses effects of inherited tendencies, and works his way along through early childhood, pre-adolescence, adolescence and youth. He writes in lucid and untechnical language, and can be understood by the average person. He evidences a wide reach in his reading and observation. The reader is often surprized with a remark that runs off into unexpected everyday channels. Biology is drawn upon to some extent, in so far as a child's mental and moral development may be affected by physical facts. There seem to be no fads. Much of the matter is new only in its classification in the more scientific handling of the whole subject.

Parents of young children, and educators, will be greatly helped by this book. Older people will doubtless find much in it that they might have said themselves.

AMONG NEW BOOKS.

Addresses for Women Workers, by Mrs. George H. Morrison. George H. Doran Co., New York. 212 pages. $2 net.

Gospel That Jesus Preached (The), by A. T. Cadoux. Macmillan Co., New York. 248 pages. $1.75.

Modern Missions in Chile and Brazil, by Members of a Commission. Westminster Press, Philadelphia. 434 pages, illustrated. $2.50.

Phil Tyler's Opportunity, by Frederick E. Burnham. Bible Institute Colportage Association, Chicago. 124 pages. 75 cents.

Principles of Religious Education, by Earle E. Emmé and Paul R. Stevick. Macmillan. 285 pages. $1.75.

Programs for Mother's Meetings, by C. C. Barney. Pilgrim Press, Boston. 43 pages. 35 cents.

Religious Experience and Scientific Method, by Henry Nelson Wieman. Macmillan. 387 pages. $2.25.

Tree of Healing (The), by J. M. E. Ross. Doran. 278 pages.

Unfinished Task of Foreign Missions (The), by Robert E. Speer. Revell. 350 pages. $2.75.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the Record of Christian Work upon receipt of the advertised price. Remit by check, postal or express order.

Northfield Summer Conferences, 1926.

Corrected Schedule.

Young Men's Students' Christian Association Conference, June 16-23.
Young Women's Conf., June 24 to July 2.
Woman's Interdenominational Home Mission Conference, July 6-13.
Conference for Women's Foreign Missionary Societies, July 13-21.
Conf. of Religious Education, July 22-31.
General Conference, July 31 to August 16.
Christian Endeavor Institute, August 16-23.

For further information regarding the purpose and character of these gatherings, courses of study, speakers and teachers, accommodations, etc., address: Ambert G. Moody, East Northfield, Mass.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

19569..$10 00	15970..$ 2 50	15971..$ 5 00
19572.. 2 00	19573.. 5 00	19574.. 2 00
19575.. 5 00	19576.. 1 00	19577.. 1 00
19578.. 4 00	19579.. 1 00	19580.. 2 00
15981.. 10 00	15982.. 5 00	15983.. 2 50
15984.. 1 00	15985.. 2 50	15986.. 5 00

I put the Record of Christian Work in the college library after reading it, and it is much appreciated by professors and students. Thanking you for your favors.—Rev. E. L. Porter, D. D., Principal Gordon College, Rawalpindi, India.

I wish to thank you so much for the monthly visit of your splendid magazine. It has been an inspiration many a time when the pulse beat of spiritual life was getting low.—From China.

MESSAGES FROM GENESIS.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

April 4. Jesus Appears to His Disciples.

John 20. 24-29; 21. 15-17. Easter Lesson.

Jesus and Thomas, 20. 24-29. Belief in Lord Jesus.

Read from the beginning of the chapter. In verses 19-23 the evening meeting of the risen Lord with the disciples that first Easter Sunday is related. But Thomas was not there.

To their confident assertion, "We have seen the Lord," Thomas was characteristically incredulous,—he was more than that, he insisted on being shown, he was almost defiant in demanding physical demonstration that Jesus' body had risen from the dead. He would believe his finger tips, but not his fellow disciples.

The incident at least shows that the disciples were not ready to believe anything about Jesus without proof.

A week later Thomas' demand was met, but was not needed, for the sight of Jesus, and hearing his words, seem to have satisfied Thomas, and he made one of the grandest confessions of adoring worship in the Bible, "My Lord and my God!" Thomas had a spiritual sense higher than the sense of touch.

There are Thomases today who demand certain kinds of evidence else they will not believe. Personal experience with the living Lord is the satisfying answer to every doubt.

Memorize and explain the beatitude of verse 29!

Jesus and Peter, 21. 15-17. Love of Lord Jesus.

With Thomas it was a question of faith. With Peter it is now a question of love.

The English translation does not indicate the play of words in the Greek, which surely mean something, though their precise meaning is difficult. In the first two questions our Lord used a Greek word which is frequently used in the Bible of divine love, love founded on deliberate choice. Each time Peter replied with a different word, meaning warm heart affection. The third time our Lord adopted Peter's word, as if he is willing to accept whatever manner and measure of love we can truthfully give him.

Following upon Peter's confession of love our Lord gave him a commission for service, couched again in differing words. To "tend" is broader than to "feed." "Lambs," "sheep," "sheeplets," imply different classes that are to enjoy the shepherd's care, the motive in every case being love of Lord Jesus.

Peter never forgot the lesson: see 1 Peter 5. 2-4.

Christianity will stand examination, especially in its central tenet of a risen, living Lord. It is based on historic facts (John 20. 30, 31). Besides, there is the witness of the Holy Spirit.

April 11. The Story of Creation.

Genesis 1 and 2. Lesson portion, 1. 1-3, 26-31.

First read aloud through the whole portion set for today.

If the question of evolution comes up in class, do not waste time on it, for you can get nowhere. Take the position that this is a good chance to study what THE BIBLE says about creation.

Of course there are many references to creation throughout the Bible, but master the contents of this lesson before all else.

GOD.

Note, in the first place, the prominence given to God in chapter 1. Thirty-one times in 31 verses you read the name GOD (Elohim); once, the "Spirit of GOD"; and several times "he." Before creation, dominating creation, surveying creation, is GOD: his self-existence and power taken for granted.

Evidently God himself loomed large in the writer's mind,—larger than his various acts, larger than the successive developments in creation.

Drive home this point in your scholars' hearts and minds, if they get nothing else out of today's lesson! Do not hurry over it! It will not only simplify an understanding of these chapters, but of the whole Bible and of life. For this chapter is either man's invention, or it is revelation from God. No man was present at creation. Knowledge of God and his acts must come from God himself.

Creation, 1. 1-3.

In this majestic passage there is a declaration of creation, without telling God's method; a description of earth's desolation, without giving its cause or occasion; a declaration of a new orderly beginning through the brooding of the Spirit of God and the progressive fiats and acts of God.

In regard to the story now unfolded let it be remembered that the ancients did not comprehend the immensities of time and space which present-day science opens up to our imagination with every increased perfection of the telescope: yet there is nothing Jewish in this story. The record reads like that of an eye-witness on this planet: which has led some scholars to think that God gave the historian the facts of creation in a panorama of revelation as recorded. It is notably free from myth, and superstition, and local coloring, in contrast with other cosmogonies.

Science deals with created things in an assumed continuity of nature. Without the assumption of a single mind and motive power behind the complexities of nature, science would be helpless. It can investigate, theorize, verify or reject, advance, but obviously it cannot get back to origins, or behind origins. This chapter, however, speaks in assured accents of origins and of a beneficent creator behind them.

Man, 26-31.

We commenced above with the impressive idea of GOD. Behind creation is a person with a purpose realized in a process that culminates in MAN.

Man, according to this record, was created in God's image, after his likeness (intellectual, moral, spiritual); a rational, intelligent person, able to understand and commune with his Maker; with qualities and dignities superior to the animal creation; man and woman on a status of equality. They were living creatures plus; a link between the world of matter and the world of spirit: competent to receive a revelation from God.

Two qualities distinguish this Bible account of creation, its elementary character and its religious purpose. Scientifically it is necessarily incomplete, but it has never been convicted of inaccuracy. Religiously it embodies truth that is unchanged today. Present experience verifies the record as true.

"The interest of religion in the doctrine of creation is that it is our guarantee for the dependence of all things on God, that there is nothing independent of him that might thwart or defeat his purpose" (James Orr).

See further comment by Dr. Meyer on page 292.

April 18. The Beginning of Sin.

Genesis 3. Lesson portion, 1-12.

We left Adam and Eve in beautiful environment, in a state of innocence, in unbroken communion with God, but under the moral government of God. As free moral agents they had the possibility of sinning, but no tendency thereto as yet.

Presently their physical and moral condition is so different that we should be forced to ask what happened if this story of their temptation and fall were not here. This too partakes of revelation, not all tradition or man's invention.

The lesson title is not exact. This is not the beginning of sin: only its beginning in man. For temptation did not come from within man, but from an evil personality without. Angels had already sinned.

Sin, 6.

In mastering the details of the record note first the source, the manner of temptation (1-5). Primarily it was doubt of God's word, culminating in appeal to physical appetite, to esthetic enjoyment, and to intellectual ambition.

But temptation is not sin, not until it is accepted and acted upon. Verse 6 is the pivot upon which history turned. Eve was beguiled (2 Corinthians 11. 3; 1 Timothy 2. 14), but Adam was deliberate in disobeying God's prohibition.

Salvation, 15.

The illusions of sin wither, and its bitter consequences follow: immediate and progressive, personal and racewide. The end is death.

But God comes down to seek man and save him. Just at the moment when Satan seems to have won the victory, God gives the guilty pair the promise of a deliverer, incarnate in the seed of woman.

Note that the two active agents in the sin and salvation of our first parents are hidden. Puzzle: Identify them! As to the "serpent" see John 8. 44; Romans 16. 20; Revelation 12. 9; while the "seed of the woman" was Jesus of Nazareth (1 John 3. 8).

Note also that Paul builds two prime doctrines of grace on the incidents of this chapter as if they are true history: the doctrine of justification, Romans 5. 12-19 (As by one man sin . . . . .), and the doctrine of resurrection, 1 Corinthians 15. 22 (As in Adam all die . . . . .).

Character is possible only where there is probation, choice between good and evil. Satan is beguiling men and women with the same devices today. To dally with temptation is dangerous.

See comment by Dr. Meyer, page 293.

April 25. The Story of Cain and Abel.

Genesis 4. Lesson portion, 1-12.

Worship seems to be instinctive in the human race, and here we have a picture of Cain and Abel at worship. Nothing has been recorded about the origin or nature of sacrifice, but Cain brings one kind—the fruit of the ground, Abel another kind—a slain animal.

Note that Jehovah had respect unto Abel himself as well as his offering, while he had not respect unto Cain or his offering. No reason is given.

This situation made Cain mad: he was evidently quite human. Jehovah reasoned with him, admonished him, exhorted him to conquer sin: but all to no avail. Cain murders Abel.

Divine judgment follows. The first family is shattered by the murder of one son and the exile of the other.

New Testament light.

The writer of Hebrews (11. 4) says Abel offered "by faith." Are we to infer that a holy God could be approached in sacrifice only with vicarious blood (=life)? And

that Cain's hatred was inflamed because his lack of faith was exposed in contrast with Abel's faith? Cain was religious, but not in the God-accepted way.

See also 1 John 3. 12.

Other lessons.

The first ill-will recorded in the Bible is generated beside an altar of worship.

If you want to know what a man's religious worship is worth, see how he acts outside of church! (Dr. Joseph Parker.)

Psychologically, the story sheds light upon the making of a murderer; his attitude and God's attitude toward his crime and its punishment.

We are responsible in regard to our own character (7), and in relation to others (9). We should resist and rule over sin.

See lengthy comment by Dr. Meyer on pages 294-5 and keep this magazine for comment on future lessons.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

Thoughts Suggested by Easter.

1 Corinthians 15. 55-58; Colossians 3. 1-4. April 4.

Easter suggests

E—ternal youth,
A—home above,
S—etting our hearts aglow with the prospect of further service for our dear Lord Jesus;
T—riumphant dying can be gained alone by triumphant living;
E—ternal life can become real to us all before we awake in his likeness;
R—adiant joy, radiant love and radiant life are to be the possession of all those who put their trust in the Easter message.

* * * * *

At the close of the late war there appeared a picture in a newspaper showing American veterans in Paris on Bastille Day, when France and her allies were celebrating the victory, marching under the Arch of Triumph, through which only victors could pass.

Easter suggests victory over death, and the great blessedness the Easter story tells in a wondrous word picture is how all that on earth do dwell can have the privilege of marching under the Resurrection Arch.

When we become Christ's soldiers, his destiny and victory are our destiny and victory.

* * * * *

As an old Norse king sat one night in his hall before a fire, surrounded by his counsellors, while the tempest raged and roared and whistled outside, a little bird flew in, passed over their heads, and out at an open window.

"Such," said the king, "is the life of man: out of darkness into light, and then lost in the darkness and storm again!"

"Yes, your majesty," cried a courtier, "but the bird has its nest beyond!"

Let us who have a "nest beyond," in heaven, make it a great purpose of our lives to line that nest with loving deeds to our fellow men: for nesting in love in heaven means living in love on earth.

* * * * *

We have read that no man ever stood in worse fear and dread of death than Alfred Krupp of Prussia, the great cannon king, who was literally a manufacturer of death. He never forgave any one who spoke to him of dying. Every employee was strictly forbidden to refer to the subject of death.

Upon the death of a relative, when his wife remonstrated with him, he became so enraged that a separation from her followed.

At his last sickness he offered his physician a million dollars to prolong his life ten years. Thus he died, hating and fearing death.

All the money in the universe cannot buy the blessed assurance of "Though I walk through the valley of the shadow of death I will fear no evil." Each Easter morn holds out this assurance. Have you accepted it?

How Can We Show Our Christian Love?

1 Corinthians 13. 1-13; Matthew 25. 40. April 11.

"He thinks he believes it, but he doesn't," commented a woman of a man who had been speaking of God's love. "If he really believed he loved God as he says he does, and really thought God loved him as he says he does, One rich enough and strong enough to help in trouble, and willing to do it too, some One that is loving him and sending him blessings all the time, and getting a beautiful home ready for him to use after he dies, do you suppose he'd go about so gloomy and discouraged-like all the time?"

How truly, says one, is a loving heart a fountain of joy, making everything in its vicinity to freshen into smiles!

Dr. Grenfell tells of an old fisherman, rich in trust, who was given to hospitality. He was 73 years of age, and had fed many hungry folk during the hard winters. One winter when times grew unusually hard, this old man of faith brought forth twelve dirty, well-worn five dollar bills, "which I knew represented all his savings. I said to him, 'You are getting old, and you shouldn't cut the last plank away yet.' Then did this hardy fisherman of many perils answer me, 'He'll take care, doctor! I guess I can trust him. It wouldn't do not to have used that $60.00, and sent folks away hungry, would it, doctor? It would look as if I didn't have much trust in him.'"

* * * * *

Two brothers, in full manhood, had a serious quarrel. Their mother tried in every way to reconcile them. She prayed for them three times a day. Finally one of the brothers saw how it troubled his mother, bought her a costly gift, and took it to her. She placed her hands upon his shoulders, and said:

"I do not want any gift! I want you to be reconciled to your brother."

If he had been reconciled to his brother first she would have accepted the gift, for in her heart she thought, "He cannot love me as he ought and hate his brother."

Hatred harms everything within and without your being, while love can harm nothing within or without.

* * * * *

One has said, a great love for our neighbor is shown if we resent it when slander stalks abroad.

A group of men were in a café when a statement was made that accused a well known citizen of crookedness.

"I'd like to see that story traced back," said one man, "for there is not the slightest truth in it, in my opinion."

"Let's organize a club to do it," said another, "and appoint a man to investigate!"

The suggestion was acted upon, and a Silent Trace-It-Back Club formed, which ran the story down in two days.

The club adopted by-laws, met regularly and when any man at the meeting began to repeat a slanderous report the president would say:

"I appoint as a committee of investigation—"

But he seldom got further.

How Do People Either Build or Undermine the Sabbath?

Revelation 1. 9-11; Mark 2. 23-28; 3. 1-6. April 18.

A minister on his way to church met a lad with his fishing pole on his way to the river. The former said;

"My boy, the sabbath day was given you to rest!"

The boy answered: "Oh, I ain't tired!"

"Sunday amusements," says one, "are claimed in the name of the 'tired people,' but are really desired and used by those who could rest and amuse themselves any time during the week." However, since the sabbath cannot be built up by rule, neither can it be undermined if we do the things Jesus would do on that day if he were in our places.

* * * * *

The Dutch call the sabbath "God's Dyke." They know what their sea walls have done for their nation in rolling back the encroaching ocean, hungry to swallow up their low-lying land.

Voltaire said that as long as the sabbath remains, the Christian religion could not be destroyed.

Almost countless instances could be given in personal experience, testifying how this great rampart, the sabbath, has stood like a dyke between themselves and the things "hungry to swallow them up." When the sea walls of Christian religion become disintegrated by labor or amusement not in the spirit of Christ, the soul walls are sure to be undermined.

* * * * *

We are told that in a certain English coal mine there is constant formation of new rock on the floor of the cavern, due to the incessant dripping of water heavily charged with lime. As the workmen rest or labor by night or day, this rock becomes marked by coal dust in different degrees. During the long period from Saturday night until Monday morning, when work ceases altogether in this mine, the Sunday always appears with a broad white deposit, much larger than any of the rest. Therefore the miners call this the "Sunday stone."

So our deeds are building up a "Sunday stone" which will stand throughout the eternal ages. Is every seventh layer of our own particular stone a pure white? If it is, we have the right kind of building material.

* * * * *

There is somethin' about Sunday,—what it is I cannot say,—
But somehow it's allus sweeter than most any other day;
I know no special reason, unless possibly it be
That the Lord takes special pains to make it so especially.

It has no longer hours, but it allus seems as though
They're fuller of real sweetness, an' I hate to see 'em go;
I know there is no difference, but it allus seems, I say,
There is somethin' about Sunday sweeter'n any other day.

—J. F. Foley.

How Can We Help to Make Our Cities Christian?

Matthew 11. 20-24, 28-30. April 25.

When 20th century Christianity sends word to the cities that it is coming to them for the express purpose of bringing more churches and schools and Christian leaders, to help make better law enforcement and better homes, to control some of its newspapers, to see that foreigners are taught our customs and language, to see that the health officers live up to their duties, the cities will reply:

"We are deeply grateful! We thank you. It will save us the trouble of building jails and houses of correction. Come at once!"

"I know of no way to save the city," said Josiah Strong, "without saving the citizen. I know of no way to make the city capable of self-government without making the citizen capable of self-mastery."

* * * * *

Jacob Riis once said; "Christianity for the city without the robin and the dandelion is never going to reach down into the slums." Christianity plus parks was his method of lighting up the slums for the city's children.

As a noted divine once said: "If corporations did not understand the philosophy of lighting cities by electricity better than some of us seem to understand the philosophy of lighting cities by the gospel, the nights in the slums would be as black as the morals are."

Is it well while we range with science, glorifying the time,
City children soak and blacken soul and sense in city slime?

* * * * *

"O, the broken hearts and lives in our great cities!" cries one who finds his field of labor among the down-and-out.

"I am greatly impressed by the number of men who need some comfort," says another.

"This is the first kind word I have heard in years," said a human derelict stranded on a park bench when addressed by a Christian man.

"Somethin' ought to be done for us fellers," exclaimed a derelict who had heard the gospel for the first time. It is said that once their minds have grasped the importance of the truth, and their hearts have been touched by the power thereof, then their souls long for salvation and are eager to read God's own Word.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

APRIL, 1926.

THURSDAY, 1st. *How much more shall the blood of Christ, ... cleanse your conscience from dead works to serve the living God? Hebrews 9. 14, R. V.*

We must get back to the cross to know its ruggedness, its brutality, its blood-baptism. It is only there that the heart finds the conscience cleansed.—G. Campbell Morgan.

GOOD FRIDAY, 2nd. *God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world! Galatians 6. 14.*

We gather at the cross, the cross of Christ, the symbol of blood, of sacrifice, of propitiation for the sins of the whole world: yea, though they be countless millions in number, yet the blood of Jesus Christ cleanseth from all sin. The Lord wash us in the all-renewing stream, and help us to live more strongly, bravely, hopefully, generously, and may there go out from our life a fragrance as of choice flowers!—Joseph Parker.

SATURDAY, 3rd. *Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ, being raised from the dead, dieth no more: death hath no more dominion over him. Romans 6. 8, 9.*

Is not this the meaning of Good Friday: That which seems to have conquered has been conquered, and that which seems to have been conquered has conquered? Good has smitten evil, although good seems to have been trodden under foot by sin. Victory has come by defeat. Overcoming has been attained by undergoing.—Phillips Brooks.

SUNDAY, 4th. *Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 1 Corinthians 15. 51, 52.*

On the resurrection morning
Soul and body meet again:
No more sorrow, no more weeping,
No more pain!

Soul and body, reunited,
Henceforth nothing shall divide,
Waking up in Christ's own likeness,
Satisfied!
—S. Baring Gould.

MONDAY, 5th. *What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's. 1 Corinthians 6. 19, 20.*

That we must be reasonably careful of our bodies, we all know; it is one of the plainest of our Christian duties. By the coming of the Son of God in our flesh, and by making the body the temple of the Spirit, by the great doctrine of the resurrection, when what is sown in weakness shall be raised in glory, the gospel of Christ has glorified the body in a way that even the Greeks had never dreamed of.—G. H. Morrison.

TUESDAY, 6th. *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Hebrews 1. 14.*

New birth carries new birthright.—Harrington C. Lees.

WEDNESDAY, 7th. *He that turneth away his ear from hearing the law, even his prayer shall be abomination! Proverbs 28. 9.*

Think of that! It may shock some of us to learn that our prayers are abomination to God, yet if any are living in known sin that is what God's Word says about them.—D. L. Moody.

THURSDAY, 8th. *I must work the works of him that sent me while it is day. John 9. 4.*

Lifetime is working-time.
Learn where duty lies:
Grasp every passing day,
As a precious prize,
Glad to help the sorrowing,
Glad to sympathize!
—Carrie A. Breck.

FRIDAY, 9th. *Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession! Hebrews 4. 14.*

Profession held fast becomes practice.

SATURDAY, 10th. *Now his elder son was in the field: and as he came and drew nigh to the house he heard music and dancing. Luke 15. 25.*

There is always song and merriment in the Father's house. The Christian—the son who knows he is a son,—is so deeply conscious of his Father's goodness that he is "always rejoicing." He gives thanks in everything. He carries within his breast a merry heart.—J. D. Jones.

SUNDAY, 11th. *Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it! Malachi 3. 10.*

If the dues of heaven are unpaid, then the dews of heaven are withheld.

MONDAY, 12th. *Judge not that ye be not judged! Matthew 7. 1.*

One passed a harsh judgment and greatly hurt a friend who soon passed beyond life's bound, so that the evil could not be repaired. So did one Christian learn the meaning of "Judge not!"

TUESDAY, 13th. *Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation. Hebrews 9. 28.*

It is impossible to read the story of the first Advent, and to believe in it, and to follow the history of the centuries that have followed upon that Advent, without feeling in one's deepest heart that something more is needed. "Christ . . . . shall appear a second time." There is no escape from the simple meaning of these words. This statement is not peculiar to the letter from which it is taken. It is the teaching of the whole New Testament.—G. Campbell Morgan.

WEDNESDAY, 14th. *Men ought always to pray, and not to faint. Luke 18. 1.*

Christians, listen to this warning! Be not impatient or discouraged if the answer does not come! Those who have persevered often and long before God, in pleading his promises, are those who have had the greatest power with God in prayer. —Andrew Murray.

THURSDAY, 15th. *And again he entered into Capernaum after some days: and it was noised that he was in the house. Mark 2. 1.*

People will talk about Christ. He cannot be hid, and when people talk, some needy soul is sure to hear, and come.

FRIDAY, 16th. *Ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away. James 4. 14.*

If you have kind words to say,
Say them now!
Tomorrow may not come your way:
Do a kindness while you may,
Loved ones will not always stay,—
Say them now!
—Charles R. Skinner.

SATURDAY, 17th. *If any man be in Christ he is a new creature: old things are passed away, behold, all things are become new! 2 Corinthians 5. 17.*

All the infidels in the world could not convince me that I have not a different spirit than I had before I became a Christian.—D. L. Moody.

SUNDAY, 18th. *Come and hear, all ye that fear God, and I will declare what he hath done for my soul! Psalm 66. 16.*

Are we able to do it? Not ostentatiously, or self-assertively, but with gladness and reverence?—Russell Elliott.

MONDAY, 19th. *Beside those things that are without, that which cometh upon me daily, ... 2 Corinthians 11. 28.*

We all work under pressure, and sometimes the loads press hard. Each day brings its own problems and strain. How often we are "at our wit's end"! But that is just where God's wisdom begins. If we would reach the limit of our own devices sooner, the Lord's help could come to us the earlier. At no time do we need God more than in the midst of the pressing business of each day. O Lord, deliver us from succumbing to pressure!—B. T. Badley.

TUESDAY, 20th. *If we suffer, we shall also reign with him. 2 Timothy 2. 12.*

Bless God for the wilderness! Thank God for the long nights! Be thankful that you have been in the school of poverty, and have undergone the searching and testing of much discipline! Take the right view of your trials! You are nearer heaven for the graves you have dug if you have accepted bereavements in the right spirit, you are wiser for the losses you have bravely borne, you are nobler for all the sacrifices you have willingly completed. Sanctified affliction is an angel that never misses the gate of heaven.—Joseph Parker.

WEDNESDAY, 21st. *Praying always with all prayer and supplication in the Spirit. Ephesians 6. 18.*

Christian, begin to use intercession as a means of grace for yourself and for others! Pray for your neighbors! Pray for souls with the definite desire that they may be won for Christ! Pray for your minister, for all ministers and missionaries! Pray for your country and people, for rulers and subjects! Pray for all men!—Andrew Murray.

THURSDAY, 22nd. *Ye have not yet resisted unto blood, striving against sin. Hebrews 12. 4.*

Brother, a few scars will not lessen your gladness on coronation day.—M. L. Haney.

FRIDAY, 23rd. *Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping! Mark 13. 35, 36.*

In the crimson of the morning, in the whiteness of the noon,
In the amber glory of the day's retreat,
In the midnight robed in darkness, or the gleaming of the moon,
I listen for the coming of his feet!
—F. Bottome.

SATURDAY, 24th. *Blessed are the peacemakers: for they shall be called the children of God! Matthew 5. 9.*

In God's family the children must be like the Father so that men may recognize the Father's traits in them.

SUNDAY, 25th. *If these things be in you, and abound, they shall make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 2 Peter 1. 8.*

We add the Christian virtues to our character not as the builder adds bricks to a building, from without, but as a plant adds its flower, by inner growth.

MONDAY, 26th. *Shall not the judge of all the earth do right? Genesis 18. 25.*

Whenever we grow impatient and lose faith in man and in the march of events, God's Book bids us look at things in God's way.—William R. Crane.

TUESDAY, 27th. *Ye ought to be quiet and to do nothing rashly! Acts 19. 36.*

Beware of joining a mob! It throws right and reason to the winds, substitutes shouts for sense, has no head save an agitator with a personal axe to grind, and, like an engine without a balance-wheel, may injure many before it comes to its own inevitable destruction.

WEDNESDAY, 28th. *And he said, O Lord God of my master Abraham, send me good speed this day! Genesis 24. 12.*

Learn to commit thy daily acts to God! So shall the dry, everyday duties of common life be steps to heaven and lift thy heart thither.—Edward B. Pusey.

THURSDAY, 29th. *I will be with him in trouble. Psalm 91. 15.*

You have to learn that. You have to triumph in trouble. God cannot take it away until you do triumph, then he says, "I will deliver him. I will take him out of the trouble as soon as he has learned his lesson and gained his victory."—A. B. Simpson.

FRIDAY, 30th. *I have learned in whatsoever state I am, therewith to be content. Philippians 4. 11.*

He who realizes that he is where God wants him to be, and that he has what God wants him to have, will be contented with his lot and his store, whatever they are; but he who fails to realize this truth would never be contented though he were the most favored man in all the world.

BIBLE NOTES FOR DAILY DEVOTIONS.

GREEN PASTURES AND WATERS OF REST.

Rev. F. B. Meyer, D. D. London.

APRIL, 1926.

GENESIS.

Thursday, 1st. Genesis 1. 1-5.

These verses are the portico of Scripture. They and the rest of the chapter, with its seven days, or periods of time, seem to have been spoken to the heart of a seer, as the seven trumpets, vials, and seals of Revelation to St. John.

The Bible begins and ends with an apocalypse, that is, an unveiling. What has been before human history began, and what will be when it has closed, remind us of the mountains when veiled in morning or evening mists.

It has been suggested that a vast lapse of time was interposed between the end of the first and the beginning of the second verse, during which the fall of the angels and the consequent blight on the material creation took place. This may have been. "The creation was made subject to vanity by him who subjected it." It is a matter of speculation, not of faith. But evidently, when we are first introduced to its history, the earth was being swept by the wildest chaos. There was no configuration of continents or islands. There was no life, not an amœba. Dense clouds enveloped its surface. Yet there was hope, because "the Spirit of God moved upon the face of the wild waters" that chafed and fretted endlessly.

Note the margin: "The Spirit of God was brooding." What is "brooding"? Is it not the expression of mother love? With patient, careful, tender instinct the hen sits on her nest for three consecutive weeks, sheltering her incipient brood and communicating the nurturing heat. For only a brief interval daily does she forsake her post, till presently she proudly leads forth her charge. So did the Spirit of God brood amid the turbulence of the world storms. So has he brooded over the chaos of human sin. So does he brood over the wild storms that sweep our individual lives. Presently he who commanded the light to shine out of darkness will shine in on our hearts to give the light of the knowledge of God in the face of Jesus Christ.

In our spiritual experience darkness precedes the dawn. The evening and the morning mark the successive stages of our new creation. "Not first the dawn, and after that the dark, but first the dark, and after that the dawn." Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that he will not forsake his handiwork until he says of us also: "It is very good!"

Read also verses 6 to 25.

Almighty God, creator of all things and lover of all men, let thy good Spirit brood over our hearts and lives, so as to nourish us in all goodness, till thy likeness is perfectly reflected in our character! Through Jesus Christ. Amen.

Friday, 2nd. Genesis 1. 26-31.

The "us" is noteworthy here, as also "Elohim" (the plural), foreshadowing the mystery of the divine nature. When we learn subsequently that man also consists of spirit, soul or mind, and body, may we not reverently accept the mystery of the holy trinity, though we can no more explain it than we can explain the mystery of our own nature? The apostle Paul, while in Tarsus, was clearly a scholar in the great Aristotelian university there,—one of the greatest schools of that era,—and based the teaching of his epistles on the tripartite nature of man; and this conception of the make-up of our human nature is a candle-lamp which helps us to grope our way into the mystery of the divine.

There was a fivefold objective, apparently, in the plan of the Almighty when he fashioned our nature. We were to be in his image; we were to rule creation as his vicegerents; we were to coöperate with him in a blessed partnership (2. 15); we were to be enwrapt in an enveloping garment of light, emanating from our persons as from Christ in the Transfiguration, but which suddenly faded when sin came, leaving us naked; and lastly, we were to be capable of divine fellowship (3. 8). Such was the fivefold objective of the divine plan. But—alas for us!—when man insisted upon eating of the fruit of the tree of knowledge, that is, when our race resolved to substitute its own will, intellect, and purpose for that of the conception of the Creator, we forfeited each and all of those five initial attributes.

But our Lord Jesus, in the years of his life and ministry, realized those five great ideals. He was the second Adam, the Lord from heaven. He was the image or reflection of God, so that to have seen him was to have seen the Father. He exercised power over the animal creation, as he dwelt with wild beasts in the wilderness and filled Peter's nets with fish. He realized a divine partnership, for he said that the Father, who in-

dwelt him, wrought with him: "I and my Father are one." He was clothed with light as with a garment. Not only on the mountains, but in every hour of his busy life he had fellowship with the Father. The five-fold conception of Genesis was mirrored during his brief residence amongst men.

But he does more! The second Adam has become a quickening spirit, that is, he moulds and fashions those who yield themselves to him, so that as they have borne the image of the earthy, they begin to bear, in those five respects, the image of the heavenly.

Read also 2. 1-7.

O thou divine Maker and Moulder of men, we are the clay and thou our potter! We are the work of thy hands. Forsake us not till as we have borne the image of the earthy, we may henceforth bear that of the heavenly! In Christ's name. Amen.

Saturday, 3rd. Genesis 2. 8-17.

Memories of Eden, exquisite as dreams, are woven into the ancient traditions of all peoples. The old songs of our race tell of some far-distant period of purity, happiness and peace, of concord with nature and with God, which have faded from the earth, as the reflections of the hills are blotted from the lakes by a breath of wind. The hieroglyphs of Egypt, the clay tablets of Assyria, the Edda of Scandinavia, the legends of Tibet, and the bas-reliefs of Rome tell the same story of primitive blessedness.

Eden means pleasantness, and dear human love was also there.

But God knew that the sheltered garden could never produce an Abraham, a David, or a Paul. There are lessons to be learnt which man must go into the wilderness to acquire. There are graces which can only be obtained by the experience of suffering. There is an obedience which can be learned only in a wilderness of temptation where Jesus spent forty days, and was with the wild beasts. If man had always remained in Eden there would have been no scope for those deeds of heroism and faith which have revealed faculties otherwise unknown.

The tree, with its prohibition, was there, to reveal the quality of the human soul. Man at first lived a simple life, but when the command came, "Thou shalt not eat thereof," immediate collision arose between the life of sense and the voice of conscience, and man became compelled to choose between appetite and loyalty to the divine will. He was alive without the law once, but now law entered to test him and reveal him to himself. Immediately it became clear that a strong tendency was running through his nature to choose "I like" rather than "I ought." Often one cannot tell the direction of a sluggish stream till one notices the ripple around an up-jutting rock. For each of us there is an identical experience. For each of us there is the same test. Sense says, "Eat!" God says, "Refuse!" And out of that experience, by God's grace, saints are made.

Read also verses 18 to 25.

Great Father, we thank thee for life, with all its wonder and all its blessings of love, and beauty, and joy; but we also thank thee for the discipline of trial and suffering, through which thou art training us for the sonship and service of eternity. Give us thy grace, that we may never swerve from obedience to thy supreme will. In Christ's name. Amen.

Sunday, 4th. Genesis 3. 1-13.

In these three first chapters of Genesis we trace the same hand as in the pages of the Apocalypse. The Scriptures were written for all mankind, for the simple equally with the wise; for the African native, just emerging from centuries of barbarism, and the highly trained intellect of our modern schools. Beneath the apparent simplicity of the narrative we come in touch with the profoundest truths which have exercised the minds of men in all generations. We all understand that our human race has chosen to gratify appetite and desire rather than obey the inner voice, calling to obedience and faith. We all know what it is to pluck and eat forbidden fruit because it is pleasant to the eye and attractive to the appetite, and we all know what remorse follows. We realize that we are unfit to face the eternal purity, and we hide among the trees of the garden.

This consciousness of sin is deeper than the sense of mistakes or errors of judgment. Our feeling when we have made a foolish investment is different from that when we have yielded to the lure of temptation. We know that we have acted wrongly as well as foolishly, and we hide ourselves from the searchlight of infinite purity.

This inner consciousness of sin has strewn the earth with altars and temples, has driven tens of thousands into deserts or monasteries where they hoped in some way to expiate their sins. For this the office of the priest arose, and the confessional, and the sacrifice of the mass. For this men have given their first-born for their transgressions, and the fruit of their body for the sin of their soul.

From us, also the light has faded. Ours must be the bitter confession that we have yielded to the promptings of the tempter, and have substituted our will for God's. Let us come forth from the trees of our hiding, and confess our sins, and dare to believe that our sin is forever put away for the sake of that great sacrifice which was prefigured in the lamb whose fleece yielded clothing for our first parents!

Holy Father, we thank thee for providing a way by which we may stand unashamed in thy presence! Be pleased to accept, forgive, and save us, for his sake who loved us and gave himself for us! Amen.

Monday, 5th. Genesis 3. 14-19.

These words are generally referred to as "the curse," but notice that God did not curse our first parents, but only the serpent that tempted and the ground which henceforth would call for increased sweat and pains. As we read the story in the light of God's nature, which has been, is, and ever will be love, we see the depths of mercy and pity which underlie these sentences.

There would be sorrow and pain, but out of these would come the exquisite joy of birth. "A woman when she is in travail hath sorrow because her hour is come, but when she is delivered of the child she remembereth no more the anguish for the joy that a man is born into the world." This is a universal truth. All the best things in the world, like liberty, knowledge and power, have been born out of the travail of noble men and women who have faced privation, imprisonment and death to win boons that we enjoy.

There would be the sweat of the brow, but where do you find the noblest types of men? Is it in the tropics, where you but scratch the earth and nature fills your hands with immediate response, or in the colder climes, where the ground has to be coaxed, where months pass before the harvest, and where nature seems bent on thwarting man's hopes? We all know the reply to these questions. Compare the New Englander with the native of the tropics, and the answer needs no further proof. May we not be glad for all the sweat and toil and weariness when we realize that to these are due the vigor, perseverance and genius which these difficulties have evoked? If Adam had for ever dwelt in a garden which had been prepared for him, instead of having to create gardens out of a wilderness, our race might never have produced an Edison or a Stephenson.

There would be the long struggle between the serpent and the woman's seed, but whatever the latter stands for, we can see the immeasurable gain of the long strife. Had it not been for that enmity and struggle there would have been no incarnation of the Son of God. That enmity and long conflict have revealed, as nothing else could have done, the love and power of him who at infinite cost has delivered us.

Read also verses 20 to 24.

O Son of God, who hast overcome, grant us grace that we also may overcome in all the conflict and travail and sorrow of this mortal life, that hereafter we may reign with thee in thy glorious kingdom! Amen.

Tuesday, 6th. Genesis 4. 1-7.

It has been truly said that in the world's childhood God spoke to men as to children because there were no words framed which could express what we know as abstract conceptions. They had to be taught by pictures. But simple and childlike as they were, they at least had consciences, and knew the difference between good and evil.

It was thus that God spoke to Cain when filled with wrath at the rejection of his sacrifice. He was the type of those who have a formal respect for the Almighty, but have no consciousness of sin or of the need of contrition and confession. They will bring the fruits of their own sowing, beautiful, attractive, and natural, but draw the line at the sinner's appeal for mercy and forgiveness.

His sacrifice was refused because he had not done well. He lacked the faith which characterized his brother (Hebrews 11. 4). It was the sacrifice of an unrepentant evildoer; and as the result sin was crouching at the door of his heart, waiting to spring. Its desire was against him and his well-being (see margin).

That word "desire" was used in the previous chapter of the longing of woman's heart for love, but here it means the passionate thirst of sin to claim man as its victim. There is no longing in the human heart for the best, which, for intensity, may not be matched in the tempter's desire for our worst. Just because we have chosen Christ, and are endeavoring to do his will and please him, we are hated with cruel hatred; and whenever we swerve from the life of faith and consecration, we are sure to encounter the tempter's thirst for our blood.

But thank God, our moral nature is so constructed as to be immune from the entrance and victory of the wild beast unless we voluntarily open the door. The tempter may rage without, but he cannot force an entrance. From the outside he may fling into the heart any number of enticing words, promising sensual delights, offering the high wages of sin, and covering the pit with fair flowers, but so long as the door of the will remains closed to him he cannot claim the victory. "Unto thee shall be his desire,"—yes, that is true, absolutely so! But we can rule over the tempter, as even primitive man can rule over the wild beast with his fixed gaze or his rude implement of stone or iron. If there is a wild beast of passion or jealousy waiting to spring, we can keep the door of our will fast closed, because we have previously opened it to admit Jesus Christ. There is no sin in being tempted: Christ our Lord was tempted, and was untainted by sin. If the tempter threatens to burst open the door, one look to him will at once secure his help. When Christ keeps the door all hell may strive to force it—in vain!

Almighty God, who seest that we have no power of ourselves to help ourselves, defend us, we beseech thee, from all adversities which may happen to the body, and from all evil thoughts that may assault and hurt the soul. Through Jesus Christ our Lord. Amen.

Wednesday, 7th. Genesis 4. 8-15.

God's first question is, "Where art thou?" His second, "Where is thy brother?" The first deals with our relations to himself, the second with our relations to our fellows. These are the two sides of the same shield: we must first love God, and then our neighbor as ourselves. If we lack the divine love, we shall almost certainly fail in the human.

Cain's first reply was a lie,—"I know not." His second was a suggestion that for his brother he could not be held responsible,—"Am I my brother's keeper?" Yet at that very moment the voice of his brother's blood was crying against him from the ground, as well as in his soul.

Who is my brother?

Clearly he is first found in the home circle. The brother includes the sister: no member of the dear old home should plead in vain for a brother's strong arm, wise counsel, and loving help.

Beyond that circle are our companions and friends, especially the weaker ones. Our duty is to safeguard such as are slipping into evil habits, even though it involves our own abstinence and self-denial.

We have a responsibility, also, for those with whom we associate in our leisure, and beside whom we do our daily work. We are debtors to the wise and unwise, to the tempted and the weak, to the persecuted and downcast.

Failing this, we are liable to be sent forth from the realized presence of God, and to be haunted by the reproach of conscience. Also the hands of our fellows will be against us, as though to requite our lack of brotherhood. But where there is true repentance, be it always remembered that there is the blood which speaketh better things than that of Abel! If the one appeals for vengeance, that blood speaks of the love that will not let us go.

Read also verses 16 to 25.

Grant us, O heavenly Father, the gracious help of thy Holy Spirit, that we may lift up those that are fallen, and strengthen those who are weak, and comfort the broken in heart! We ask it in the name of Jesus Christ our Lord. Amen.

Thursday, 8th. Genesis 5. 21-24.

Obviously we must add the reading of Hebrews 11. 5 and 6. We are told that in those days the earth was corrupt before God, and filled with violence. Every kind of wickedness prevailed, and the imagination of all hearts was only evil continually. But Enoch was thereby driven to a closer walk with God, and lived in his constant companionship.

If he found it possible, how much more should this be our experience also! Why should not our fellowship be with the Father and his Son, Jesus Christ?

It would almost appear as if the birth of a son to Enoch made a revolution in his life. Before that he "lived": thereafter he began to "walk with God." Not the last time that a little child has been the means of leading father or mother to God!

Suppose we begin to walk with God, shall we not experience the scenes depicted by our Lord in the Way book of Matthew 5, 6, and 7, which describe the strait gate and the narrow way? Walking with God, we shall be introduced to groups of people that we might otherwise have passed. We halt as he blesses the poor in spirit, the mourners, the meek, the peacemakers, and the persecuted. We are next reminded that our great companion and friend expects us to be purifying as salt in our influence upon others, and to carry a well-trimmed lamp. He charges us to be forgiving and careful of others, not to render evil for evil, not to pollute our garments, not to swear. In his company we are taught to pray, and give, and bless. He draws our attention to the birds overhead and to flowers at our feet, assuring us of his unfailing care. We learn to live by the day. He shows us how to ask and seek and knock, warns us against hypocrisy, and reminds us of his fatherhood. Finally, we find ourselves possessed of a glorious homestead, which will defy the hurricane and the earthquake, the rush of the waterflood and the stroke of doom.

For such a life there is no death in the usual sense of that word, but a translation. Absent from the body, we shall be present with the Lord.

Read all of chapters 5 and 6, and up to 7. 5.

O heavenly Father, we beseech thee to give us grace so to walk with thee that when our time is come to exchange the mortal for the immortal, we may not see death because we behold the face of the Lord Jesus himself, and pass to his embrace! Amen.

Friday, 9th. Genesis 7. 6-24.

Traditions of the flood are found in every part of the world. We must leave this fact to others, while we refer to the aspect emphasized in 1 Peter 3.

As Noah and his family emerged from the old world, cursed by sensual passion, to the new world which had just emerged from its watery baptism, so the converts from paganism to Christianity had passed from the passion of their former experience to the blessedness of lives arched by the rainbow of hope and love. Henceforth they were out of the realm of the lust of the flesh, the lust of the eyes, and the pride of life,—which are not of the Father, but of the world,—and had entered the realm of pure and holy love.

The wickedness of the antediluvians was abnormal. Had it continued unchecked, the race would have died by its own hand. Even the Sethites, known as "the sons of God," were involved. There seemed to be no remedy other than eradication. Only one

family was allowed to escape, and become the nucleus of a new departure.

The same process was required when Christianity entered the world: and it was achieved by its presence. The purity of Sparta, the woman-type of the mother of the Gracchi, were fading memories of a past era that had long since vanished. The family weal had faded, and as Romans 1 and the odes of Horace inform us, morality had reached its lowest ebb. The main feature of Christianity which arrested the attention of the world was the beautiful emergence of the Christian home.

This must be the ultimate test of the Christianity of today. The divorce court proceedings, as reported by the daily press, are ominous. A ball room fancy too often ends in misery, and worse. Christians, we must keep clear of these things and live on the Easter side of the cross!

Gracious Lord, may we be included in the ark of thy cross, and pass over to the land where the rainbow never fades, and pure love reigns! Amen.

Saturday, 10th. Genesis 8. 1-14.

For five months Noah had been in the ark. Without, the awful destruction of life; within, the monotony of daily tendance on the multitude of living things entrusted to his care. He must have been oppressed with a sense of desolation and loneliness. True, he was safe, and had been the means of saving a great multitude of living beings, including his wife and children, but he was pent up in so narrow an enclosure, so compelled to attend to innumerable details, so ignorant of the future, that his faith was severely tested.

Yet there was the double consolation, first, that they were saved, and secondly, there was the window, which he had been specially instructed to make (6. 16). If the waters were veiled from view, he could at least look upward and see the patches of blue sky gradually widening. Presently, as the ark grounded, he was able to open the window and inhale the pure breath of heaven. He did more. On succeeding sabbaths he sent forth first the raven and then the dove on successive errands. It was as though he required some assurance that God had not forgotten them: and this was given by a tiny olive leaf which the dove brought back on her second flight. It was small, but it was enough. He knew that God had remembered him and his living freight. His heart was comforted. God was achieving complete deliverance.

Have not we similar experiences? We may be pent in narrow circumstances, our daily environment and occupation extremely irksome. We are safe, but far from happy. The years pass wearisomely. But, thank God, the window of faith and hope opens heavenward! We can always look up into the face of God. Our affliction seems to lighten when we look not at the things which are seen and temporal, but at those which are unseen and eternal. We may be dead to much around us, but we can set our affection on things above, and not on things of earth. Yes, we found grace in the eyes of the Lord, and presently, after patient waiting, a tiny olive leaf comes to us,—a Bible text, a gladdening interposition, an assurance that God will make a rainbow out of our tears!

Read also 8. 15 to 9. 7.

O divine Comforter, grant unto us not to be downcast by the many perplexities and obscurities of this mortal life: but enable us to endure as seeing thee who art invisible, and who wilt give light after darkness, love after loneliness, and joy after tears! In Christ's name. Amen.

Sunday, 11th. Genesis 9. 8-17.

The symbol of God's covenant with man was the rainbow. It had existed before, but from that moment it became invested with a new significance. A rainbow is unravelled sunlight. As it over-arches the earth it seems to exhibit the all-comprehending love of God. It is a sign that God will not always chide, neither will he keep his anger for ever. It reminds us that joy comes after sorrow, peace after unrest, calm after storm.

But there is more! It tells us that out of the storms and floods and the destruction of our hopes God can weave his most radiant revelations. If there was one thing more than another that Noah dreaded, it must have been the appearance of a rain cloud, but it was there that God set his rainbow. Take the changes of life, and what can be more changeful than cloud-land! Take the mysteries of life, and what can be more darkening and shadowing than the clouds! Take the awe of the cloud when a fearful thunderstorm is brewing! But out of all these God is constantly weaving rainbows. Indeed, we could not have the one without the other.

Is your life just now enveloped in dense clouds foreboding a hurricane of pain and sorrow? Be of good cheer: these are the raw materials of God's coming blessing! If he seems to have forsaken thee, with great mercies will he gather thee! If he has hidden his face from thee for a moment, with everlasting kindness will he have mercy on thee! If the waters of Noah are deluging thy soul, he hath sworn that his kindness shall not depart from thee, neither shall the covenant of his peace be removed!

In heaven we are told that there is a rainbow round about the throne. Here we see only the half-circle, but there the whole, and it is the unseen half which will explain that which is seen. We shall then take whole views of God's dealings with us; and when we know as we are known we shall fall down before the throne, saying,

"Worthy art thou, O Lord, to receive glory and honor and power, for thou hast shaped my life, and because of thy will, all its incidents, sin excepted, were created!"

Give us grace, heavenly Father, to trust thee where we cannot trace thee, and to believe that when we no longer see through a glass darkly, but face to face, we shall be satisfied! Amen.

Monday, 12th. Genesis 11. 1-9.

Certain great unities which pervade Scripture give overwhelming evidence that a higher and all-seeing mind was in contact with these human minds, revealing conceptions which were beyond the reach of their unaided powers. Such a unity is the description of that great antagonist of God's purpose which appears from Genesis to Revelation as Babel, Babylon, and Babylon the Great. It is well worth while to read together Genesis 11, Isaiah 14, and Revelation 18.

The Babel-builders, filled with the remembrance of the flood, apparently determined, as they lived in the midst of a great alluvial plain, that they would guard against a second deluge by building a tower lofty enough to put them beyond the reach of danger. But the fourth verse suggests that something further was in their minds. They meant to organize a society, begin an empire, and resist the divine purpose that men should scatter themselves over the earth. May not the fact that Nimrod had become a mighty one in the earth (Genesis 10. 8-10) give the clue? His hunting was not for wild beasts, but for men. It was the repetition, after the deluge, of the great experiment of Cain and his family to build cities, invent arts, and weld swords.

Here was the spirit which has swayed mankind! Here was the beginning of the Nebuchadnezzars, Alexanders, Cæsars, and Napoleons! Here was the human ideal as compared with the divine society which began with the call of Abraham! God begins in the heart. He calls a man to leave his country and yield himself to his guidance and friendship. The germ of the divine society is faith in the unseen. The family presently became a nation, and finally a church. Conflict between the two was inevitable. There must be an awful antagonism, and untold suffering of the followers of the divine ideal, but the end was sure. Babel would end in confusion and the bottomless pit, whilst the divine ideal would culminate in the bride, the Lamb's wife. Babel would end in the builders not understanding each other's speech, the contrast with which was Pentecost.

Would that our sons and daughters understood this, and would separate themselves from the world, with its vain ideals of reaching a heaven of bliss, choosing rather to live the pilgrim-life, whose goal is the city of God!

Heavenly 'Father, we beseech thee to grant us grace that we may so separate ourselves from the world which passes away, and so conjoin ourselves with thy eternal purpose, that at the last we may be approved of thee, and welcomed into the city that hath foundations of precious and imperishable stones! Amen.

Tuesday, 13th. Genesis 12. 1-5.

Recent excavations at Ur have revealed the foundations and extent of the vast temple which dominated the earliest settlement there. It must have been familiar to Abraham. As a lad he may often have trodden those steps and witnessed the terrible rites which would often include human sacrifice. Ancient legends still linger to attest the fact, which Scripture records, and which Stephen specially emphasized, "The glory of God appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Haran," which lay far to the West, near the great ford of the Euphrates.

Probably the divine urge to leave land and kindred led to the whole clan forsaking Ur and traveling between the rivers to Haran. "They went forth from Ur of the Chaldees to go into the land of Canaan; and they came unto Haran and dwelt there" (11. 31). Apparently the original plan was suspended out of deference to Terah's wishes, and only when this sacred tie was broken by his father's death did Abraham continue his further quest of the land which God would show him. Even then he had to tear himself away from his brother Nahor, who elected to remain at Haran, whilst Abraham, Sarah, and Lot left kindred and father's house to plunge into the unknown desert. Before them were six weeks or more of slow journeyings ere they came within sight of the ancient walls of Damascus. We see that final farewell as the emigrants became lost in the desert-haze, "with all their substance that they had gathered, and the souls they had gotten in Haran." From that hour Abraham was known as "the Hebrew," i.e., the man that had crossed the River.

The longer we think of it, the more wonderful it seems that the divine impulse came to one soul only out of the entire clan (Isaiah 51. 2), and that this moved all the associated lives of kinsfolk and followers, so far at least as Haran. Thus in all ages God has blessed the race through individuals, and the world has yet to learn what God will do through souls that are absolutely surrendered to him. Dare to obey God, whether you carry your kindred with you or not!

Read also verses 6-20.

Give us grace, O Lord, that we may cast away the works of darkness, and put on the armor of light and faith and love, following thee though we know not whither! Only do thou fulfil thy great purpose in our lives! In Christ's name. Amen.

Wednesday, 14th. Genesis 13.

They who are absolutely sure of God are willing and able to leave to others the first chance that their worldly prudence suggests. They have no need to strive for preëminence. They know that God has already chosen their lot for them, and that his counsel must stand. So Abraham was able to act with the utmost magnanimity and generosity to Lot. He felt that anything was better than strife, which would give the Canaanites the opportunity of descending upon their divided forces.

So they climbed up to survey the land, and Lot lifted up his eyes to discover its most attractive portion. Finally he fixed on that which lay within the circle of the Jordan valley now covered by the Dead Sea. It seemed as fair as the Eden of tradition. It was well watered,—a necessary condition of prosperity in view of the flocks and herds of his spacious camp. He therefore chose the Plain of Jordan, and probably descended from the survey well satisfied, and wondering why his uncle had conceded so great an opportunity. Shortly afterwards he journeyed east, and pitched his tent near the gates of Sodom, though well aware of the evil traditions of that city, already doomed. Before long he bitterly rued his choice.

When the last of Lot's camp had disappeared God bade Abraham lift up his eyes and behold the entire range of country, North, South, East, and West. There was no need for him to choose this or that since the whole was his by the divine choice and gift, and not his alone, but the permanent possession of his race.

In this far-distance of time we are witnessing the fulfilment of that ancient promise. "Forever" includes this 20th century, and we are permitted to see and share in this great evidence of the certainty of the divine pledge.

For us the moral is obvious: It is best and wisest to leave God to choose our inheritance for us. There is no need to envy the Lots who think they have made shrewd selections for themselves. Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed! The Lord's choice for us is best: leave it with him!

Gracious Father, enable us ever to do thy will, leaving it with thee to choose our inheritance for us! Amen.

Thursday, 15th. Genesis 14. 1-16.

We cannot be surprised at the record of this chapter. It was quite natural that the hardier, purer civilization of the North should sweep down to the overthrow of the impure and degraded cities of the Jorday valley. Such is a necessary provision in the divine government of the world. For the health of mankind these plague-spots must be destroyed, else the whole race were doomed.

Lot had no reason to complain. He had chosen for the flesh, and of the flesh he must reap corruption. He had voluntarily identified himself with the meretricious charm of worldliness, and must abide by his choice to the bitter end.

It is interesting to know that the name of Chedorlaomer has been lately deciphered on Assyrian tablets. Probably his strong hand laid the foundations of the empire with which Israel had unceasing feud.

Abraham acted with magnificent generosity. He might well have abstained from interfering in the quarrel. Lot had made his choice, let him abide by it! Why should Abraham embroil himself with these victorious raiders? But such was not, and could not be, the policy of the man of faith. He cherished no bitter feelings towards Lot, "his brother." So he armed his 118 followers, a meager array when compared with the collective forces of the five kings; pursued the leisurely retreat of the victorious hosts, flushed with success, laden with booty, and drugged with a false sense of security; and finally, by the help of the Almighty, turned their victory into a rout, and brought back Lot and all the spoils of the raid.

This is the lesson for today: Magnanimous generosity is the attribute not of moral weakness, but of chivalrous strength. Those who leave God to choose for them are they who in a time of stress and peril will step out in heroic deeds of selfless generosity, even to the selfish Lots!

Gracious Father, we pray thee to endow us with large-hearted generosity to those who have wronged and hurt us, that we may succor and deliver them in all times of their distress! In Christ's name. Amen.

Friday, 16th. Genesis 14. 17-24.

All the tribes that dwelt in the vicinity of the heights known afterwards as Jerusalem were agreed that it should be immune from war. No warrior-foot ascended thither, no clash of arms ever jarred on its peaceful repose, but each morn and eve the ascending column of smoke reminded them that the pure worship of the Most High God was being celebrated by the saintly priest-king, Melchizedek. His name and fame were held in universal reverence. He had neither lineage nor ancestry to enhance his prerogative, but the purity and beauty of his character were its sufficient warrant.

Evidently there was unity of spirit between him and Abraham, and when the patriarch, flushed with success, was returning down the Jordan valley with the rich spoils he had captured from the marauders, he met him with the sacrament of bread and wine, and blessed him. He did more. His salutation had more than ordinary significance when he saluted him as the "posses-

sor of heaven and earth." Had tidings reached him of the crafty and tempting lure which would be presently made by the king of Sodom, when he proposed that Abraham should retain the spoils as his reward? It may have been so, and he hastened to fortify the patriarch's soul by reminding him that the wealth of heaven and earth was already within his reach. What need had he of the tainted gifts of Sodom when he was the heir of the promises of God? When, therefore, the king, who probably desired to include him beneath his jurisdiction, approached him with his wondrous offer, he found that his bribe had no attraction for the man who drew his resources from the Eternal. The suggestion fell like a blunted arrow to the ground. Abraham would not stain his hands with a shoelatchet of the ill-gotten gains of Sodom. Aner, Eshcol and Mamre might do as they would, and they might count him a fool, but at least his hands should be clean.

Temptations of this nature menace us all. Sinners entice us. The world seeks our patronage and partnership, and in return offers its lure of gold, or indulgence, or applause. Happy are we to have in Christ the counterpart of Melchizedek! He knows when Satan is hoping to sift us as wheat, and prays for us beforehand. He fortifies us by the sacrament of his love and a glimpse of the inheritance which is incorruptible and undefiled.

O God, our heavenly Father, fortify our hearts by thy love, that loving thee above all things we may obtain thy promises, which exceed all that we can desire! In Christ's name. Amen.

Saturday, 17th. Genesis 15. 1-8.

We all have our fainting fits. Abraham perhaps feared that Chedorlaomer would return to avenge his defeat, and though 25 long years had elapsed since he entered on his pilgrim life, he was still without a foot of land, or a son to call him father. The latter was the heavier trial. As he went through his camp and heard the prattle of the children of his steward and servants, and then returned to his childless home, his heart sank. It was then that his almighty Friend made him stand beneath the midnight sky and watch the stars, and afterwards the flaming torch as it passed slowly between the divided pieces of sacrifice. Thus the Almighty pledged himself to keep the covenant of an innumerable seed and the unchallenged possession of the land. Nor was this all. Against any hostile attack God promised to be a shield, and to compensate for his refusal of Sodom's bribe he would be his exceeding great reward.

And "he believed God," i.e., he reckoned on God's faithfulness to do all and more than he had promised. True, the horror of a great darkness fell on him when he heard that his seed should be a stranger in a foreign land, and afflicted for 400 years, but he still clung to the divine pledge that they should return to that land with great substance and inherit the vast territories between the Nile and the Euphrates.

Let us ponder this lesson well! We inherit the promises not by attempting to screw our faith up to a certain level, but by quietly reckoning on the faithfulness of God. He has bound himself to be our shield and our exceeding great reward, and has confirmed that covenant by the blood-shedding of Calvary. Thus by two immutable things, which make it impossible that God should lie, we may have strong confidence who have fled to him for refuge. The mountains may depart and the hills be removed, but his kindness will not depart from us, neither shall the covenant of his peace be removed. If we look to the measure of our faith we shall see it dwindle and evaporate, but if we reckon on the faithfulness of God it will be imputed to us for righteousness, i.e., we come into possession of everything that immaculate righteousness would secure. "Look to the wounds of Christ," said Stanfritz to Luther, "and there you will see how God feels toward you!"

Read also verse 9-21.

Our Father, when we review our unworthiness and the many enemies of our peace our hearts fail us for fear, but thou art our strong refuge, nor wilt thou suffer thy faithfulness to fail! Amen.

Sunday, 18th. Genesis 16.

Those whom God is about to use as his instruments for blessing the world must be prepared to wait for his hour to strike and his hand to give the signal. This is a profound difficulty for our impatient hearts. It seems so hard to wait while the difficulties which bar fulfilment increase with every slow-moving hour; so hard to bear the crushing sorrow, the harassing anxiety, the unsatisfied longing. Theoretically we agree with the prophet that it is good that a man should hope and quietly wait for the salvation of God, but when it comes to waiting as Abraham and Sarah did, for decades of years, the heart turns sick with disappointment. At such a time the soul is tempted to cut the cable of hope and launch out on uncharted seas.

It was so in the patriarch's tent. They did not understand that God's great gifts do not come to us by nature, but by gift, and when nature's resources are at an end. This is what we all need to learn. We catch sight of God's ideals, and after waiting for him to bring them to birth, and finding no response, we desire our own expedients, exercise our own ingenuity, and seek to effect God's purpose by human means. Is it to be wondered that again and again

throughout the Scriptures holy men cry to us, Wait! Wait patiently on the Lord! He will not fail, nor forsake!

The birth and subsequent history of Ishmael are an unveiling of the inevitable evil which results from our impatience. From that act, to which Sarah prompted Abraham, has sprung the religion that has been, and is still, the most formidable rival of Christianity. The Arab tribes are proud to trace their pedigree to Ishmael, and their rivalry has led to centuries of hate and strife.

Have you made some such mistake, fraught with irremediable and bitter consequences? At least be merciful to those who, like Hagar, have been innocently involved in the evil results of your act! Humble yourself in true penitence and contrition, and trust God to deal even with the results of your mistakes and sins!

Heavenly Father, forgive the sins of our impatience and self-will! Bring us again into the light of thy face, and cause the sense of thy forgiveness once more to fall upon our path! In Christ's name. Amen.

Monday, 19th. Genesis 17. 1-8.

God is ever longing to pour his fulness of grace and truth into the heart of man. To do so he approaches certain natures which are peculiarly susceptible to his Spirit, and have a special aptitude to become his mediums for the enrichment of others. Thrice blessed are they who are selected for this great purpose! Abraham was evidently one of these elect souls. From that hour in far-away years when he refused the idolatry of Ur and started out on his long pilgrimage of faith to the time of which we are now writing, when he was ninety and nine years old, he was gradually being made more fit to become the father of all who believe. That he made mistakes we know, but these did not annul the other qualities which made him meet for God's use.

Once more, after 14 years of silence, El-Shaddai appeared to him. "Walk before me," said that voice, i.e., Live ever in the consciousness of my presence, and take no step apart from me! "Be perfect," i.e., Refuse all other promptings that would clash with the promptings of my Spirit! It was as though God said, "Let there be a permanent understanding and relationship between thee and me, and thine example shall lead to a vast multiplication of souls after the same type in all coming time and ultimately of every race. Some shall be specially kingly, but all shall be enriched with a divine grace and power."

The question arises, Are we included in this elect race? Paul in Galatians 3 throws the door wide open to us on three conditions: First, we must be in Christ; second, we must live in touch with the unseen; third, we must be crucified with Christ,—the spiritual counterpart of the Hebrew initial rite.

Read also verses 15-22.

Great Father, the God of Abraham and of all who believe, we pray thee to grant unto us to be so perfectly conformed to thy will that we may fulfil thine eternal purpose! In Christ's name. Amen.

Tuesday, 20th. Genesis 18. 23-33.

God's great difficulty is to make us realize how great his love is towards us. The apostle was amply justified in saying that his love passeth knowledge. When we have gone as far as the wings of thought will carry us, there are heights and depths of tenderness which defy us. Bethink thee, human soul, that this is for thee, if only thou wouldst accept and wrap thyself about with it!

Abraham needed to be taught this, and therefore, when the two angels had gone forward to Sodom, the Angel-Jehovah tarried behind with him. He stayed because he knew Abraham, i.e., knew that he could stand the test of learning the imminent fate of Sodom. When the whole truth broke on him the patriarch was rent with anguish, and began to plead for Sodom with the same selflessness that had led him to rescue her from Chedorlaomer. No doubt he thought specially of Lot, but his yearning pity went far beyond his relative. But it seems that though his petitions were saturated with genuine and profound reverence it was his hidden conviction that his own ideals were more generous than God's, and that he could bargain with God for a more merciful view of the situation. This, however, is an inadequate and superficial aspect of this extraordinary intercession.

In teaching her little child to walk a mother will sometimes place it against a wall, with her hands outreached and almost touching. As the little laughing child advances, she recedes and recedes again, so that without knowing it the tiny feet have trodden a space of the floor which otherwise they had not attempted. So God dealt with Abraham. He drew him on from one point to another, and finally exceeded all that he had dared to ask or think by saving the five persons who alone were worthy. Thus it will ever be! We shall know, if we follow on to know the Lord. His going forth is gradual and noiseless as the dawn in the sky and the dew on the grass, and his love is ever drawing us forward to deeper revelations.

Read the whole chapter.

Teach us, heavenly Father, we humbly ask, to explore, know, and believe in the infinite measures of thy unchanging love! Amen.

Wednesday, 21st. Genesis 19. 23-29.

Let us never think of God as impassive or silent! He is ever taking up other

lives into his own, and using them. His love and energy are ever seeking new channels of expression, and as we yield ourselves to him we find that our lives become richer and fuller; whilst when we are choked up with selfishness the divine tides cease to pass through us on their beneficent mission, and we become castaways.

There is a striking illustration of this in the chapter before us. Abraham had become, through the discipline of the years, increasingly subservient to the divine will. He gave evidence that all the nations of the earth could be blessed through himself and his seed. Therefore God could trust him with his secret purposes. "Shall I hide from Abraham that which I do?" On the other hand, Sodom and Gomorrah were not only useless, but pernicious, and therefore, as Jude puts it, "they have suffered the punishment of eternal fire." Since Jerusalem was situated on lofty hills, with no river to carry off its drainage and refuse, fires were kept continually burning in the adjacent valley of Hinnom: and these throughout the New Testament are known as the fires of Gehenna. When, therefore, Abraham in the early morning ascended to the place where he stood before the Lord, he beheld God's strange but necessary work in dealing not simply with waste products, but with that which had become positively harmful to the well-being of mankind.

No one who has been admitted to the inner Museum at Pompeii can wonder at its destruction, when Christianity was young. Let us see to it that our individual lives, our churches and our national life are pure and wholesome, meet channels for the Master's use, lest we also drift on to the waste-heap!

Read also verses 1-22.

Great Father, who hast chosen us for thine own, grant us grace that we may yield ourselves to thy purposes and serve thee acceptably, through Jesus Christ our Lord! Amen.

Thursday, 22nd. Genesis 21. 1-21.

Here is the tragedy of human life! In a moment of passion or unbelief we may take a false step or enter on a line of behavior which will leave a stain upon our character and a curse on another's well-being which tears of blood cannot obliterate. This truth has been burnt into myriads of human lives by bitter experience, but the danger signal hardly avails to arrest those whose passions drive them forward with express speed. All that we can confidently expect is that when we truly repent God will forgive, and in some way, of which we are ignorant, will overrule our mistakes and sins: but we cannot undo them.

In a moment of waning faith, induced by long delay, Abraham, at Sarah's suggestion, took Hagar to wife. The sudden exaltation of the Egyptian maid was to her so dizzy that she assumed airs which her mistress could not tolerate; and afterwards, when Ishmael was sixteen years old, he became so influenced by his mother's spirit that they were both sent forth from Abraham's camp. But the matter was grievous in the patriarch's sight because of his son for whom he had often prayed, "Let Ishmael live before thee!" We are told that he rose early in the morning, and sent them forth furnished with bread and a bottle of water, and "they wandered in the wilderness of Beersheba." We cannot think that he would have treated them thus unless he had believed that Jehovah, on whose bidding he acted, was prepared to assume the responsibility of their maintenance, as indeed he did; but that morning's act left a deep wound on Abraham's soul, which he carried to his death. The incident was overruled as far as the mother and child were concerned, but the conflict remains to this day, and is bitter between Jew and Arab at this very hour.

Finish reading the chapter.

We are deeply conscious, heavenly Father, of the weakness of our resolutions and the strength of our temptations, and we entreat thee to undertake the keeping of our souls, that we may do always that which is right in thy sight. Amen.

Friday, 23rd. Genesis 22.

Man only attains his loftiest ideal when he yields himself truly and unreservedly to God for the realization of his eternal purpose. It is because Abraham did this without reserve that he became the spiritual father of a multitude innumerable as sand and stars.

But every branch that bears fruit has unrealized possibilities behind it which become apparent only through culture and pruning. So in Abraham's case God knew that there were possibilities latent within him—possibilities of faith, of obedience and devotion, of which he himself was unaware, but which, if they were once called into exercise would enrich not only himself, but mankind in general. He therefore tested him to the last point of self-surrender, and the test was bravely met by this wonderful man. When, however, it had revealed the latent possibilities of his soul, the uplifted hand was arrested, and God said, "Now I know." And not only did God know, but Abraham knew, and we all know what man can do when absolutely given over to God, and what God will do in arresting the final act.

Abraham lived at a time when child-sacrifice was common (Micah 6.7). Perhaps when he saw instances of it he congratulated himself—since Isaac was the promised seed,—that such an act would never be required of himself. It was like a thunderbolt from a clear sky when the divine challenge came. But in absolute faith that if necessary, God would raise Isaac by resurrection rather than break his

promise, he journeyed to Mount Moriah. When he left the young men he said, with unwavering faith, "We will worship and come again." There was still the agony of telling and binding Isaac, but both were satisfied that God would neither fail nor forsake.

Grant us grace, heavenly Father, that we may so absolutely trust thee as to be willing to make any sacrifice, and renounce our all, in order to fulfil thy perfect will, which is perfect love! Amen.

Saturday, 24th. Genesis 23.

Sarah had died. The long pilgrimage of these faithful souls was ended. And now they were parted for a time till God should reunite their spirits in his presence, as their bodies would be united in a common grave.

It is about this grave that we think now. The first real property that Abraham possessed in the Land of Promise was that sepulcher, which is now sacredly guarded by a Moslem mosque, and closed against the intrusion of the ordinary sightseer. There they laid Sarah, and afterwards Abraham himself. There Jacob buried Leah, and there Jacob also was buried in consonance with his own request.

But why this careful detail of the purchase? We are informed that it was concluded in the audience of all who were gathered in "the gate," and that not only the cave but the trees, etc., were included in the transaction.

It meant that Abraham was absolutely sure that his almighty Friend would keep his promise of giving that land in perpetual possession to his children and children's children for all coming time. The patriarch refused, therefore, the offer of the sons of Heth to give him what was already his, and determined to wait till God fulfilled his pledge. He cherished, as is instinctive with us all, the desire to be surrounded in the great future by his own people. He said to himself, "When the four hundred years have passed, my children's children will be settled here as a great and mighty nation. God will certainly keep his promise in this respect. And when that hour comes I shall be here to greet them. I want to be surrounded by my own kith and kin, for whom I will hold this land, even though it be by a grave." May there not have been, in addition, an instinctive belief in immortality and resurrection? Through long centuries of chequered history that grave has reminded God of his pledge, and now once more the tides of returning Jews are gathering around it, never to leave it again.

O thou who art the resurrection and the life, enable us so to embrace and hold fast our faith in thy promises that we may also attain to the resurrection of thy saints! Amen.

Sunday, 25th. Genesis 24. 1-31.

This is one of those idylls of love and faith which the heart of man cannot let go. The perfect beauty of the story itself is matched by the artless and moving phrasing. The main object of the story is to narrate Abraham's strenuous endeavor to preserve the purity of the holy seed. Would that parents, in the early nurture of their children, were equally insistent that the child of God must only marry within the circle of the Christian faith!

But in incorporating this beautiful incident at such length, may we not presume that the Spirit of inspiration had a further objective? Even if it were rescued from oblivion and preserved for all time for the above purpose alone, it must, at least, be granted that it illustrates to a nicety the work of the Holy Spirit during the present dispensation.

Abraham's henchman, with his ten camels and their drivers, headed up the Jordan valley to Damascus, and struck across the Syrian desert for six weeks, exposed to the attack of the Bedouin, but apparently unmolested. The artless faith of his prayer on arrival, the suggestion of a revealing test, the tender grace of the young girl who was waiting to fill the troughs, the gleam of the gold bracelets, her hurried return to her home, and the sequel, remind us of the mission of the Holy Spirit to woo our hearts for the great bridegroom, Christ. If we may draw the veil aside, may we not suppose that Eliezer would walk beside the camel on which the bride-elect was perched, and descant on the virtues of his master's son until the young girl began to love one whom she had never seen? Thus is it for us. According to Christ's teaching, when he ascended to the Father's right hand the Holy Spirit was sent to gather the church as his bride, and reveal to her the love and unsearchable riches of Christ. Thus we wait, as Rebekah waited, for the hour when the witness of the wilderness will be exchanged for the welcome of the marriage feast.

Read the rest of the chapter.

O thou who hast prepared such good things for us as pass understanding, give us grace so to listen to the inner voice of the Holy Spirit that we may be prepared for our perfect consummation and bliss at the marriage supper of the Lamb! In his name. Amen.

Monday, 26th. Genesis 25. 7-11.

When we are told that Abraham was gathered to his people it cannot merely mean that his dust mingled with theirs in a common grave. This gathering must have been to join elect souls who had been animated by a faith like his. They were his true kith and kin. We are told the names of certain of them, such as Abel, Enoch, Noah, but there must have been

many others of whom we have no record. To these he was gathered. He was welcomed by a vast and eager host who had watched his walk and conversation, and now welcomed him to their common home.

How we shall be habited when we lay aside the outworn garment of the flesh, we know not, but ever since we learnt that Mary Magdalene recognized her name spoken by the lips of the risen Saviour, we have realized that not in forgetfulness and forgotten-ness shall we come back to God, who is our home!

But when the hour comes that we unloose our moorings and cross the bar, and set forth on the mighty ocean, let us see to it that like Abraham we die "full" ("of years" is in italics, and therefore not part of the original text)! Abraham had lived a full life, not because he had engaged in numberless activities, but because his heart was stored from the divine fulness. He had become God's friend, the name by which he is still known throughout the East. Such friendship is ever enriching itself, so that the souls which live with God become deep, thoughtful, and full.

It is a serious question as to what cargo we are carrying into eternity. Are we becoming superficial, spasmodic, and ephemeral, or are we becoming weighted with those deep things of God which eye hath not seen, nor the heart of man conceived? Be sure that your boat is down to the waterline when you weigh anchor!

Heavenly Father, grant us thy grace that when we are gathered home we may look back upon a life filled with thy knowledge and fellowship, and weighted with faithful service! Amen.

Tuesday, 27th. Genesis 25. 19-34.

In those early centuries there was no priestly order, and the firstborn transacted with God for the rest. All the family would be religious, but one member stood for an aspect of religion which involved a closer approach to the Eternal. In the present day there are the same outer and innermost circles. The outer circle comprehends faithful and humble souls who rejoice in the forgiveness of sins, are assured of their acceptance with God, and enjoy the ordinances of religion. But there is an inner circle of those who realize yet deeper experiences. Their life is hid with Christ in God. They eat of the hidden manna. Their Bible is often open at the Epistles of St. John. Their ministry is apostolic. They seem to possess a birthright of power with God and man.

If these distinctions hold, they help us somewhat to understand the meaning of the birthright which Jacob coveted, and which to a certain extent he realized, as when the angel-ladder greeted him at Bethel and the angel wrestled with him at Jabbok. There is a touch of God's Spirit in Jacob's life which differentiates it from the sordid, sensual nature of his brother. His bargain-making spirit, when he bought his brother's position and prerogative, cannot be forgiven, and was, indeed, both objectionable and reprehensible. But we realize that he had power with God, and prevailed with man. Is this ours?

We shall read presently of Esau's exceeding bitter cry. Have we forfeited spiritual power for a mess of pottage? If so, are we too filled with remorse?

In the Epistle to the Hebrews we are reminded of the finality of Esau's act. He could not undo it. At that moment an irrevocable choice sealed his destiny. Sins may be forgiven, but by one act our spiritual function may be forfeited for ever.

Read also 26. 1-11.

As we realize what a day may bring forth, we can only turn to thee, great Searcher of hearts, asking thee so to take charge of what we hereby commit that our souls may be saved from death, our eyes from tears of despair, and our feet from falling! In Christ's name. Amen.

Wednesday, 28th. Genesis 26. 12-25.

Let us be thankful for the diggers of wells! A hymn is a well from which we derive inspiration to adore and love and trust. A noble book is a well into which we let down our souls for instruction and enlargement. A society or congregation is a well which will continue to spring long after we have gone to our rest. Think of the wells which have been dug by the great musicians, artists, and poets, that still spring up into joy and beauty! For in addition to the well there must be "springing water" (19). That is the important ingredient, and our Lord laid the stress there in his talk with the woman of Sychar. She was constantly talking of the pit, he of the spring in the pit. There may be hymns melodious in expression, books erudite and eloquent, creeds that define acknowledged truth, churches and societies which do excellent service, but they may lack the life-spring. Princes may dig and nobles may delve, but there must be something more to inspire the song of Numbers 21. 17.

Spontaneity of prayer and service can only arise from the presence of the Holy Spirit. Whenever the hour of worship or fellowship arrives, it should not be characterized by our effort to "get at God," but by our asking him to rise in the well-head, prompting, inspiring, impelling a corresponding faith and love.

Some may read these words who may see in them yet a further reference to the strife which gathers round a man, or a creed, or a church, which their fathers loved, and which has become the scene of contention and enmity. Probably it is wiser in such cases to come out and be separate. The Lord will find room for us, and

will bless and multiply. Paul was well advised when he departed from the synagogue at Corinth, and separating the disciples, reasoned daily in the schoolhouse of Tyrannus (Acts 19.9). We must never cause division and strife by disputing over the dotting of an i, or the crossing of a t. We must never separate out of prejudice, but only for the truth's sake.

Read also 26.26-35.

O thou who causest the rain and dew to water the earth, we beseech thee to visit thy faithful people, and cause love to arise in our hearts, and the glow of Pentecost to break through the crusts of icy indifference in men's hearts! In Christ's name. Amen.

Thursday, 29th. Genesis 27.1-14.

The blighted afternoon and evening of Isaac's life is one of the saddest stories of Scripture, which presents an impartial mirror of the downsittings as well as the uprisings of its saints.

Our early memory of him is on the ascent of the mount of sacrifice, his naïve enquiry about the lamb, his evident acquiescence in the righteousness and necessity of his father's act. It is a touching and attractive picture of the lad's character, preparing us for a life of heroic self-giving. The two figures silhouetted in the morning glory of the world equally attest their noble devotion to do the will of God.

We are slightly startled when we come to his cession of well after well to his neighbors. But what can be said when we are told that Isaac loved Esau "because he did eat of his venison"? His love for the bluff, passionate hunter son was so notorious that when he was some 80 years of age, old and blind, he called to him, and said, "Go out to the field and take me some venison, and make me savory meat, such as I love, and bring it to me, that I may eat, that my soul may bless thee before I die!" Can we wonder that there was a cleavage in that home between wife and husband, and between brother and brother,—a breach which has led to age-long struggle, and is still acute? With such a father there was little hope of Esau being helped to overcome his own passionate disposition.

We cannot afford to pass this danger signal unheeding. We have no right to congratulate ourselves on a pure and holy youth, or on the noble ambitions and struggles of our earlier years, unless we examine ourselves to see whether the deterioration of fleshly, selfish, and even sensuous desire may not be slowly undermining our nobler self. We have no right to take for granted that we can automatically maintain the supreme level of some far-off Moriah.

Heavenly Father, we beseech thee to search and try our hearts, lest we be secretly drifting away from our first love! Teach us so to bring our body into subjection that we may not become castaways, but may ever inspire those who know us best to pure and holier living! Amen.

Friday, 30th. Genesis 27.15-29.

God will mature his own plans in his own way. Nothing is more certain than that he has a definite plan for each of us which he is prepared to carry out by making all things work together. Like cog-wheels which revolve in contrary directions, so God's plans are achieving his divine ideal. They "work together" when to our limited vision they are apparently antagonistic. In chapter 25.23 the divine assurance that Jacob should inherit the position and blessing of the firstborn was beyond question: and if their souls had not been perverted, Isaac and Rebekah would have quietly awaited the evolution of the divine promise. Even if her husband had taken steps to pass on the blessing of primogeniture to Esau, Rebekah and Jacob should have reckoned steadfastly on God.

But the mother failed. She lost faith in her husband and in Jehovah, and conceived this clever but unwarrantable plot that stole the blessing indeed, but became the source of bitter anguish. She never saw Jacob again. She had to face the anger of her husband and son. She stands silhouetted against the Eastern sky as the outstanding spectacle of a woman's perfidy. Perhaps, worse than all, she helped to sow seeds of mutual hatred and rivalry, which, as we have seen, exist as virulent and determined today as when Esau vowed that Jacob should pay for his deceit by his life.

Our Lord says that in our patience we WIN our souls. Nothing honors God more than when his servants reckon so absolutely on him that they stand to their post, like the Roman sentry at Pompeii.

Mothers, however much you love your boys and girls, never seek to help them by subterfuge! Trust them with God from their earliest years! He will not fail.

Read also verses 30-45.

Breathe, O Spirit of God, into these wayward and impulsive natures of ours that we may hope and quietly wait for the salvation of our God! In Christ's name. Amen.

The RECORD comes regularly, and is much appreciated. I read it, and pass it on to my boarders. Then, too, it often finds its way to the Soldiers' Home nearby. We have an English regiment here, a mule corps of Punjabis, and quite a large force of Kachins. They are a sturdy hill tribe of Upper Burma, and can endure much. They make good soldiers, and are loyal soldiers of the cross too. A captain is to be baptized tomorrow.

May God honor your magazine with a long, useful life!—S. R. Slater, Maymyo, Burma.